THE
Universalist Leader

Boston June 6, 1925 Chicago

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FOR THE MINISTRY
Berkeley, California

Hymn to the Uniting Christ

John Wright Buckham

O Christ, who on the mountain slope
Didst loose the chains of ancient ill,
Constrain us to thy gentle yoke
And break false bonds that bind us still.

Thou who didst wear the seamless dress—
Bearing for us the heavy cross—
Let us not wound thy heart afresh,
Nor part thy garments for our dross.

Dear Master of the sacred feast—
Loving thine own with love unspent—
Help us to keep thy last behest,
Partaking of one sacrament.

Forgive our pettiness and strife,
O Christ, divided by thine own,
And in the concord of thy life
Unite our severed sects in one—

One in true struggle for the right,
One in the fellowship of prayer,
One in the loyalty to light,
One in the Lord whose name we bear.

Pacific School of Religion.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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176 NEWBURY STREET, BOSTON
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THE Universalist Leader

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

GET BEHIND YOUR WEEKLY PAPER

THE Editor-in-Chief of the *Congregationalist*, Dr. Wm. E. Gilroy, delivered a notable address recently at the Yale Divinity School Convocation, which was published in full in the issue of the *Universalist Leader* for May 9. That address seems to us so illuminating and important that we are reprinting it in pamphlet form. Under the auspices of the Editorial Council of the Religious Press organized by the Federal Council, it will be distributed to every editor of a religious weekly in the United States and to others interested. This is done on the theory that the time has come to place the needs and opportunities of religious weeklies squarely before all the churches, arouse interest in the work, develop solidarity among the editors for important tasks they have in common, and by co-operation raise the standards of all these publications.

This address of Dr. Gilroy is only an opening gun in what we trust will be an aggressive and united movement to back up our weeklies and to make every church member in the country an active agent for his denominational journal.

If it seems impossible to develop any feeling of comradeship between an extreme fundamentalist publication and the *Universalist Leader*, for example, let us explain that the joys and sorrows of the editorial office make a great bond whatever the differences in the creeds of the editors.

Weeks roll around just as rapidly for one as for the other. The man who stops his subscription because we are too "pro" or too "anti" looks about the same in each office. The cost of paper and press work falls equally on the orthodox and the unorthodox. Delinquent subscribers are no nearer heaven (to put it mildly) to us than to our friend who thinks he has a much sterner creed. Fatigue, disappointment, hard times, perils, stripes, cut one about the same as the other. And appreciation, understanding, help, sympathy, lift and cheer all much alike.

But far more fundamental than any of these personal things are the tasks which we have together.

When we get beneath the surface we find similarities of faith and idealism.

We have a common origin, a common lot, a common destiny.

All of us reverence God, honor Christ and want the Kingdom of Heaven established on earth.

All of us face the same sin, disease, war, poverty, and other social evils and maladjustments.

There is not the unity among Christians or among editors in Christian work that there ought to be, but we have made a beginning.

Now comes Dr. Gilroy and reveals us to ourselves as well as to our brethren in the churches. Not in spite of only three years experience in journalism, but perhaps because of it, he sees the problems and the possibilities with unusual clearness.

We are not in business primarily for the men of academic training. We have the task of popularizing truth "without sacrificing essential values." Not our value to the scholar is the test of our usefulness, but "the quality and soundness of our interpretation of the movements of religious thought and life for the general constituency."

"There is only one higher field than that of popularizing truth," Dr. Gilroy adds, "and that is its discovery."

In an age when journalism is "cursed with misrepresentation and propaganda," he asserts, "when news columns are vitiated by partisan and reactionary bias, radical or conservative," the religious weekly is "the last stand in editorial honesty and good journalism, the last barrier of defense against the forces all too willing to mislead and corrupt public opinion." It is not the only stand of course. He is far too intelligent a man to take such a position, but people in general do not recognize the importance of a press where "a love of truth is a veritable religion."

He makes a manly protest against the failure of the churches as a whole to adequately support the religious weeklies. "There is not a religious editor in America to-day," he says, "who is not carrying on his work without sufficient official backing, without adequate popular support, without adequate staff and equipment."

If it be argued that the daily papers are taking the place of the religious weekly, we should note "a growing discussion in the public press of religious activities and of religious thought not only without discrimination or sense of values, but without the slightest evidence of knowledge of facts or subjects discussed or apparent qualification for the tasks."

Recognizing frankly the enormous service rendered by papers like the *Brooklyn Eagle* on Mondays and the *Boston Transcript* on Saturdays, he asserts

that the tone of the great majority do not justify us in leaving the field of religious journalism to the secular press.

With first hand knowledge of facts, Dr. Gilroy discusses the financial situation of the papers. His own paper, the *Congregationalist*, was published at $3 per year sixty years ago. The subscription rate is $3 a year now, although the cost of production is ten times as great.

What are the possibilities in advertising? Dr. Gilroy dismisses them as "unlikely" to prove sources of large income. How about the way out through consolidation? Here especially he writes with the candor and catholicity of spirit which characterize him throughout. Merging of papers probably must follow merging of the denominations they represent, but some merging ought to be possible, "especially as denominationalism becomes less and less sectarian and Christians think of their denomination not as an end but as a means to an end; not as a goal, but as a gateway to the larger interests of the kingdom."

"I have no axe to grind," he continues, "and I trust I shall not give offense if I have the temerity to suggest possible lines of drawing together. What would happen if through some error subscription lists got mixed for a few weeks? By a strange mistake a few weeks ago, from the plant where both papers are printed, several hundred *Congregationalists* were sent out on the subscription list of *Zion's Herald*. Editor Hartman has yet to report any serious protest among his subscribers. I am under the impression that hundreds of *Congregationalist* readers would welcome an error that afforded a week's reading of *Zion's Herald*. There must be considerable similarity between the constituencies reached by such papers as the *Continent* and the *Congregationalist*, while the *Universalist Leader*, if the label *Universalist* were forgotten, would probably be acceptable to subscribers of both the above constituencies. At least it can be said that the fields and interests of religious newspapers overlap as never before. Half a century may make possible developments not yet foreseen, or immediately practicable."

Until mergers are possible, he suggests promoting clubbing rates between supposedly rival organs, and exchange of editorials among editors in the spirit of an exchange of pulpits among ministers.

He emphasizes the possibility of endowments, the thing which we have begun for the *Universalist Leader*, and on our theory—that we are a part of the educational system. Colleges once able to live on income now have to be endowed. Religious weeklies face the same kind of situation and deserve the same kind of support.

More than anything else which he says, Dr. Gilroy's fellow journalists will appreciate his utterances on the subject of spiritual loyalty.

If people want honest journalism, they must be prepared to support honest journalists "in fair weather or foul."

The getting a right spirit in readers comes near to being the root of the matter.

Stopping the paper because the editor says something with which the reader disagrees is too common.

The editor has no claim on his readers, "right or wrong," but he has some claim in his purpose to be right even when his readers believe him, temporarily at least, to be wrong.

These are inadequate paraphrases of Dr. Gilroy's noble words, but they reflect its spirit.

Some people may well stop the paper as some people may well withdraw from the church, for they find themselves utterly out of sympathy with practically everything said or done, but all who believe that we need a larger body of fair-minded people able to look on all sides of important subjects ought to stand by. Dr. Gilroy puts it this way: "But the greatest present need both for journalism and for the Church is the upbuilding of a constituency that desires fair discussion from all points of view, a constituency that desires to know the facts no matter what their import or how upsetting their effect, and a constituency that perceives that no large issue can be settled in small ways—a constituency that sees, in short, that opinions and convictions, no matter how conscientious, are, after all, only bigotries and prejudices when they can not stand exposure to the light of day, or maintain themselves in the larger environment of other perceptions and conclusions. In a sense it is one of the chief tasks of religious journalism to create and establish this constituency upon which its own life and effectiveness depend, and in so far as it accomplishes this task religious journalism performs a high service for every sphere of life."

We wish publicly to express to Dr. Gilroy our own sense of obligation for the service which he has rendered by this address, and to congratulate the friends and backers of the *Congregationalist* upon the contribution which their editors are making continually to the common cause.

* *

MR. BRYAN AS OUR ALLY

At the California State Convention of Universalists Dr. Edson Reifsnider of Long Beach delivered a notable address upon "Our Religious Allies." In this category he placed not only the great Unitarian leaders, the Congregationalists, liberal Presbyterians, Baptists, and others, but William Jennings Bryan. "Mr. Bryan," said Dr. Reifsnider, "is doing more to arouse and solidify indifferent and careless liberals than any other individual."

Mr. Bryan has announced that he will go to Tennessee to help defend before the courts the new law of that state forbidding the teaching of evolution in the schools.

He brought the Pittsburg Presbytery to its feet cheering by declaring that the 109,000,000 out of the 110,000,000 people of this country intend to run the schools and not leave them to "a handful of self-important scientists."

Like all of Mr. Bryan's addresses, this address made religion and Orthodoxy synonymous. He characterized the evolutionary hypothesis as an attack on "all religion." He called on the Presbyterians to defend the doctrine that God created man, put him here for a purpose and "sent Jesus here to die for him."

Mr. Bryan's mind is so built that he can not see

that people may believe intensely that God created man and put him here for a purpose who do not believe He did it in six days, who hold that God sent Jesus here on one of the greatest of missions who don't believe He sent him in any supernatural way.

The "mind worshipers" whom Mr. Bryan denounces so fiercely are reinforced in their respect for intelligence when they read this kind of address. They are sure that the loss of religious faith among the young people of our colleges which Mr. Bryan sets forth so clearly, is due to Mr. Bryan himself and those like him, who can not see that everything that is true is of God.

Mr. Bryan is our ally in arousing us to action. We do not feel so much like fighting him, although fighting is a part of it in an issue like that in Tennessee. We feel that we must share richness of life with those who are so impoverished, depth of faith with those whose faith runs in such a narrow, shallow, turbulent stream.

It would revolutionize life for a man like Bryan if he could be brought to see in how many ways God reveals Himself.

* *

POTTER GOES TO ANTIOCH

THE Rev. Charles Francis Potter, who became widely known last winter because of a series of debates held with Dr. John Roach Straton on "Modernism vs. Fundamentalism," has resigned his position as minister of the West Side Unitarian Church, New York, to accept a place as Executive Secretary of Antioch College, Yellow Springs, Ohio.

Above the story of this change, one of the leading papers of the country wrote the head line, "To Quit Preaching as Largely Futile." Examining the reasons given by Mr. Potter for taking this step as printed by the same paper, shows that the headline is misleading.

Explaining his resignation to the congregation, Mr. Potter said:

> "I seriously believe that the work of the churches is largely nullified by our faulty education. Therefore the work of the churches has become secondary, for awhile at least, until we have established an education which really prepares for life. Indeed, I believe that when education becomes perfected, the churches will be unnecessary, but that is a long way off.
>
> "I haven't time to tell you now what the gospel of Antioch is, but I consider it the hope of saving America. I would not leave this church, which is a very part of myself, unless something tremendous and compelling were calling me. Here is an education which is a religion.
>
> "I feel challenged to practise what I have been preaching, namely, to face the fact that for me personally even this most liberal of all pulpits is a place of limitation. I do not fit. I am an organizer and an educator, not an orator, pastor, or pulpiteer. I still have the same goal in view, but am simply changing my angle of approach."

There is an educational side to the work of every liberal church.

And in the true sense of the word religion, all education is religious.

There ought not to be any jar or strain in passing from the work of the West Side Unitarian Church to the work of Antioch College. Mr. Potter has been much of a teacher all the time that he has been a preacher. He has made his contribution largely by getting right ideas of religion into people's minds. That is not all of religion, but it is a fundamental part of it.

He goes to a college where boys and girls with little money can work and study at the same time. The Antioch idea in education is to combine professional and technical studies with cultural—to combine work of the hands with work of the brain. Above all, it tries to make good men and women.

No college is more aggressive in its advertising just now. Mr. Potter speaks of building eventually "twenty Antiochs." We are glad to see such a popular, effective man go to such a useful institution. To us he has neither "quit" nor "changed." He has simply jumped to another strategic point of service.

* *

GOODSELL BACK IN CONSTANTINOPLE

FROM a personal letter of Fred Field Goodsell dated Constantinople, April 25, we venture to print a paragraph because of the intense interest growing up among our people in the new Turkish work.

Mr. Goodsell made a deep impression upon all who heard him, and we shall try to keep our people in touch not only with the new work financed through the Golden Rule Service Fund, but with all the interesting old work now being carried on by the American Board in Turkey.

> It was good to get back to Constantinople a few days ago. I found my wife and little girl eagerly awaiting me. It has taken only a short time to get into step again with a rapidly changing situation. There is no monotony here and plenty to challenge one's powers. I really think we have turned the corner. It is so clear that our schools, hospitals, social service work and to a certain extent our publication work are wanted that the way ahead to steady development must be easier. Would that our Senate could ratify that treaty, but that hope seems a vanishing and long delayed one.
>
> Mr. Jennings has not yet reached us here. I hope he sought you out in Boston not long after I was with you. I do hope he can mobilize his forces and proceed with his very interesting and promising enterprise. This as well as other things we are doing will be blazing new trails of good will to the hearts of those who habitually think in terms of ill and evil.
>
> Yours sincerely,
>
> *Fred Field Goodsell.*

* *

THE KLAN AFTER CONTROL OF SCHOOLS

FOR the second time in a period of four weeks the voters of Colorado Springs, Colorado, have repudiated the K. K. K. By majorities ranging from 1,261 to 1,535 in a vote of 11,593, the Citizens' Ticket elected three school trustees against Klan candidates. The *Colorado Springs Gazette* says that the whole Klan movement is crumbling.

Although attention was concentrated on the election in Colorado Springs, the Klan succeeded in electing two school directors in Denver and Montrose, but their candidates were defeated in Fort Collins —all in Colorado.

Cruising Cross Country

XXI At the Foot of the Rockies

John van Schaick, Jr.

ALL night we had been traveling across Kansas on the Union Pacific. As we went out to breakfast in the diner, the train halted for a moment at a little hamlet named Kit Carson. The porter obligingly pointed out a house "cross the street there" where Carson had lived, and an enclosure where it was alleged he was buried. The histories, however, say he died May 24, 1868, and is buried at Taos, New Mexico. The statement about his having lived at that point is correct. But it was before railroads and hamlets.

Carson was the most famous of all the trappers, guides, scouts, Indian fighters and government agents of the western country. Because of his service against the Indians during the Civil War he was made a brigadier-general, but he will be Kit Carson always, not General Carson. He was the bravest of the brave, and with a sense of justice and fair play which won the respect of the roughest, wildest men whom he fought or helped.

The short grass country seemed lonely and desolate. My wife kept inquiring how people could live there. The water courses as a rule were dried up. The grass was partly dead and brown, the trees few, the occasional villages half hidden in clouds of dust. But there were cattle here and there on the prairie, rabbits jumped now and then, and little birds flew up from time to time. We recognized the mapgie, unknown in the eastern part of the United States, but common in Europe, and a hawk looking for his breakfast. Finally as the forenoon wore on, the passengers began to wake up and take notice. Pike's Peak was in sight to the southwest, and soon the main ridge of the Rockies loomed up.

My wife never had crossed the prairies before. For her, therefore, the contrast was all the more striking between them and the city of Denver. Solitude was transformed into society, barrenness or partial barrenness into beauty and fertility, unending level plains into plains abruptly terminated by a towering mountain range.

Colorado calls itself the Centennial State, having been admitted to the Union in 1876. On the monument in front of the State House an inscription says that this part of western Kansas was organized as a territory in 1861. The name, from the Spanish, means colored red, and refers both to her red rocks and mountains and her beautiful red sunsets.

On Jan. 7, 1859, a man named Jackson, prospecting in the dead of winter up one of the creeks coming down from Pike's Peak, made this entry in his diary: "Clear day. Removed fire embers and dug into rim on bedrock. Panned out eight treaty cups of dirt and found nothing but fine colors; ninth cup I got one nugget of coarse gold. Feel good to-night—dogs don't. Drum is lame all over. Sewed up gash in his leg to-night. Carcajou (wolverene or cougar) no good for dog."

Thus the discovery was set down. Before the summer was over thousands were rushing to the new gold fields. "Pike's Peak or bust" was the motto. With many it was bust. Others made fortunes. Denver, Colorado Springs, Golden, and other towns were started—rough, rude places in the beginning. Nobody can understand the making of the United States as it now is, who ignores the history of states like Colorado.

And there were still earlier chapters, when nobody dreamed that it ever would be a state, when the barren prairies were regarded as useful only in keeping our citizens from penetrating the wild regions beyond. In the years following the Louisiana Purchase by Jefferson there were famous expeditions to explore the western country—Lewis and Clark to Oregon and Lieutenant Zebulon M. Pike of the army to the headwaters of the Arkansas and Rio Grande Rivers. The story of Pike's discovery of Grand Peak, which settlers insisted on calling Pike's Peak, is a thrilling one. That was way back in 1806. Over half a century was to pass before anybody considered his discoveries of great value. And just a little more than another half century found us approaching the same region in a Pullman car. Jefferson bought it, Pike, Long and other army officers explored it, Carson and the trappers guided the traders over its trails, Jackson and Gregory made the discoveries of gold which brought people there with a rush. The people did the rest. And we inherit what they discovered and built.

Getting into Denver at 12.15 p. m. on Saturday, May 2, we stayed until 7.20 p. m. Sunday, May 3. This, of course, was too short a time in which to do justice to such a place, but long enough to make me sorry that twice before I have crossed the continent without stopping at Denver.

The Rev. H. H. Niles, our minister, Mrs. Niles, and former Governor E. R. Harper, moderator of the Universalist church, met us at the train. Niles' beautiful closed car took us quickly to the Argonaut Hotel up by the State House. We began to open our eyes. It was all so beautiful. We were hardly prepared for the magnificent mountain scenery visible from all parts of the city. From our fifth story room we looked down on the trees of the State House grounds and soon spied a flock of purple finches busy at the new buds on the trees. One flew singing past our window and landed on the roof above us. These finches sang for us all through our stay.

Though Denver is the "Queen City of the Plains," the plains have sloped steadily up to a height of 5,000 feet here.

Fifteen miles to the westward there rise what are called the foothills of the Rockies. Niles drove up us some of these foothills our first afternoon and let us see other "hills" beyond. Some of those we climbed by auto were over 8,000 feet high. From Cheeseman Park, near the hotel, as we started, he showed us how we could look seventy-five miles northward along the range to Long's Peak and seventy-five miles southward to Pike's Peak. The

city therefore has a view of mountain scenery stretching 150 miles. Then he told us about the vision of a former city official, an officer of his church, W. F. R. Mills, who was trained in the old Pullman Church, in New York City. Mills, at that time a park commissioner, planned a series of little parks in the mountains for the city of Denver. Men said he was crazy, but he stuck to it until he put it over. His idea was to use some of the money that was available for parks, out in the wilds, buy a few hundred acres up this canyon, a few hundred up that, more on top of the mountains, get sites which commanded fine views, and link them all together by good roads. There are thirty or forty such parks belonging to the city of Denver.

We were out for five hours, covered some sixty miles, and saw a dozen or more of these parks. We went up Bear Creek, a wonderful rocky gorge. The grade was so easy that we did not realize how we had been climbing until we reached the summit of some of the mountains. We came back down a wonderful mountain road with loops and double loops, curves and reverse curves. It is the road they took our General Superintendent over after he had told them about the wonderful hairpin curve on the Mohawk Trail. Now they take delight in sending him postals showing hair-raising bends in the Rockies as a reminder to him not to get too bumptious about the Berkshires. There were Evergreen Park, Dedisse Park, Corwinna Park, named after Mr. Mills' daughter who died, Bergen Park, Filius Park, Genesee Park, Coloro Point, Lookout Mountain Park, and the grave of Buffalo Bill. There are shelters and ovens in every park and supply stations near by. The people of Denver in large numbers go out into the mountains, cook their steaks and get the sunset views. In the summer tens of thousands of tourists camp along these roads, and fish the streams for trout.

Niles kept shaking his head mournfully at every great view, and saying, "Too bad, too bad. It isn't what it ought to be to-day." But we were satisfied. What they have more I am quite content to leave for another time. Great snow ranges off to the west, thrilling peeps into gorges hundreds of feet below, mountain piled on mountain on three sides, and the great central plain of the United States stretching off to the east, with Golden, Denver and other towns at our feet, made all the view we could stand.

As much as the views, we enjoyed Mr. and Mrs. Niles' appreciation of them, their account of their outings with their boys here in the great free spaces of the world, and their joy in Denver, the people and the work. Knowing what he had given up to come, and the spirit in which he had done it, it seemed as if the scripture had been verified, and "all these things had been added to him." Denver and the Rockies are doing as much for Niles as Niles is doing for the church.

The highest point of the drive was in Genesee Park, with an elevation of 8,268 feet. Climbing this mountain we passed a sign on the Victory Highway—San Francisco 1,343 miles, New York 1,796 miles. Just beyond a bird of flashing, dazzling blue flew up, which we identified coming down as the mountain bluebird, the most brilliant of all the bluebirds. There were many meadow larks, much like the eastern except for their more beautiful song. And the large black and white magpies were much in evidence. It was early spring on the mountains. The trees were just coming out.

Buffalo Bill is buried on Lookout Mountain, with another magnificent view out over the plains he roamed. The order of Elks have put up a stone with this inscription: "In memory of Col. Wm. F. Cody, Buffalo Bill, Noted Scout and Indian Fighter. Born Feb. 26, 1845, Scott County, Iowa. Died Jan. 10, 1917, Denver, Colorado."

They have made a museum for his trophies near by, containing everything relating to him from scalps of Indians to historical paintings. And I am told that there is a plan for a larger and more elaborate memorial to him on this same mountain.

Niles gave us a most interesting picture of the way Universalists have built themselves into the life of Denver. The church boasts not only Governor Harper and Mr. Mills, it has publishers, teachers, lawyers, doctors, merchants, and engineers of one kind or another in its membership. We passed a noble building and were told that it was the Byers Junior High School, and that Miss Merrill, the principal, was one of our people. We passed another school and Niles remarked, "The head of that, H. A. Finn, is a classmate of Dr. Rice and the Attorney General at Tufts, and also a member of our church." Another man was "a fighting district attorney" who had nobly served the city.

In our long talk on the drive, Niles paid an especially fine tribute to the General Sunday School Association and their representative, Mary Slaughter, who stayed five weeks in Denver to do a piece of intensive work. "She did a good job," said Niles. "I wrote Lowe to get half a dozen like her and send them out. It would be worth all it cost. She got hold of a wonderful man for superintendent, Mr. Colvin."

We went to Sunday school at 9.45 a. m., and liked it immensely. People had begun summer outings, taking their children, and attendance was down, but the spirit and movement were good. The superintendent can put more into three or four clear sentences that stick than many of us can into an entire speech.

The little church Sykes built twenty some years ago—just the parish house in the plans—is beautiful. It will be even more churchly when new pews now ordered are substituted for the chairs. Niles was disturbed because it was over-heated and under-ventilated, and it did seem a pity not to use more of the air of Denver. It is air "*de luxe*"—champagne air I would say if I did not fear to forfeit my standing as a dry by use of the metaphor—clear, dry, sparkling, life-giving air. No wonder the people who live there seem so keen and bright. It is this air which is helping the tens of thousands of victims of tuberculosis fight their way back to health.

Niles has grown and broadened as a preacher. He had a great chance, for the Rotary Club had established a day of prayer for rain. So he took as his subject, "In Tune with the Infinite," and handled it well.

His wife and his boys of seven and nine seemed happy in Denver, and there is no doubt but that the parish like them all.

They are coming East this summer by motor, camping along the way—the first trip back since they came West—and Niles will do some talking on "The Home Missionary Opportunity of Our Church."

On our drive Niles said, "The people here read the *Leader*, cover to cover, ads and all."

After the service they proved it by greeting us as members of the family and talking about the things the *Leader* is trying to do.

That is one of the compensations of an editor, of even a small national publication. He has acquaintances who speedily evolve into friends wherever he goes in the country.

The Clara Barton Guild kept the Madame after church, had a little meeting, and formally presented her with a bunch of red sweetpeas crowned by the most beautiful deep yellow rose I ever saw. They then elected her to honorary membership in the Denver branch—an act which touched us both.

And what shall we say more! Space fails. Niles insisted on my going at sunrise to one of the parks for the mountain view—alone—the best way for excursions very early or very late. He took us all over the city Sunday afternoon, to many city parks, to the natural history museum crowded with people, to the finest residential streets, and then to our train.

It paid to go to the extra trouble, expense and fatigue of stopping off here on a trip across the continent. It gives us a better idea of a city and a section we continually are reading about, and more faith in our church movement.

Coming back in the early morning from my walk, passing our little church, the rays of the rising sun streamed all through the building, back windows and front. I noted that it was the rising sun, that the light filled the little church, and that it came on through it, to me passing in the street.

We spent about twenty-four hours in Colorado Springs, resting at "The Antlers," a comfortable hotel facing Pike's Peak. There were storms in the mountains and the famous Peak was visible only a few times during the day. There were many tourists rushing for the 9 a. m. up Pike's Peak, and starting on the beautiful drives. We contented ourselves with a drive through the broad streets of the little city of 35,000—out through the Garden of the Gods and to Manitou.

Of the institutions man has made here Colorado College was the most interesting to us because our friend Livingstone Farrand was the president when he was called to his notable war work and his service after the war for the Red Cross. All that led him to Cornell, where he is rapidly forging to the front among the college presidents of the United States.

Colorado Springs, May 5, 1925.

Joseph Pulitzer

DON C. SEITZ of the *New York World* has written the authorized biography* of Joseph Pulitzer. On the title page as characteristic of Pulitzer he quotes the words of Thomas Jefferson:

> "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man."

Of his task and the subject, Mr. Seitz writes as follows in the Foreword:

> No human enterprise lives so much in the open as a newspaper. Its sins of all sorts are visible each day in each of its pages. Mr. Pulitzer made the *World* in impulse and endeavor. He did not and could not make it in detail. No man can to-day master the complexities or control the pressure in the production of a modern journal with its wide survey and the crushing call for space. The amazing thing is not that mistakes abound, but that they are so few!
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> I have ventured to name him on the sub-title page as the Liberator of Journalism. I do not mean by this that he freed the press from any thrall not of its own making. In the great measure, American newspapers were organs of party or owners. They did not act freely, open to any cause. Mr. Pulitzer's belief that the paper was a public servant, bound by no other consideration than its duty to the community, and above any deference, even to its readers, came as a new and welcome doctrine, first to the public and at last to the press itself. He would not pander, he would not compromise and he made himself heard!
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> For all but four of his twenty-eight years' proprietorship of the *World*, Mr. Pulitzer was an invalid, and for most of the time blind. The elimination of sight was not total, but the vision allowed him was so dim that it served as a greater strain and irritation than if he had been wholly in gloom. In bright light he saw nothing. When the sky was gray, or at early twilight, he could perceive surroundings, but never the printed page, except, for a time, headlines. He had long ceased to try reading these. One eye, the right, was totally eclipsed by the detachment of its retina, the other suffered from a suffusion that completed the disaster.
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> I hope the following pages have been written in the spirit he wished. The limitations he set naturally could not be obeyed in a biography. His was too vast a personality. To me he seemed to have lived always, so wide was his knowledge, so deep his understanding, so swift his comprehension. Indeed, there was something uncanny in the certainty with which this man, sitting in darkness, could grasp events and discern motives.

As a journalist Pulitzer insisted that public men should be pictured as they were.

His devoted friend and associate does him the honor to treat him in the same fashion in this biography. The lights and shadows are in the picture. We get a personality and not a model human being without distinction of color.

We quote liberally from Mr. Seitz' chapter on "Characteristics" to show his method and his style:

> Joseph Pulitzer was tall, six feet two and a half inches in height, but of a presence so commanding as to make his stature seem even greater. His hair was black and his beard a reddish brown. A forehead that bespoke the intellect behind it shaded a nose of the sort Napoleon admired; his chin though firm was small. To conceal this he always went bearded after he was

*Joseph Pulitzer: His Life and Letters. Don C. Seitz. Simon and Schuster. $5.00.

thirty. His complexion was delicate and beautiful as that of a tender child and usually adorned with a tint of pink fit to be envied by the loveliest ladies. When angry or excited this tint took on a touch of fire that well betokened the passion raging within, and the fine forehead radiated wrath. His hands were those of genius, with long, slender fingers, full of warmth and magnetism The eyes before they became clouded were of a grayish blue. Always weak, they never lent much expression to the face, yet his visage was animated and attractive. Temperamentally, he was the type of the poet and musician; though loving music, he professed to care little for verse and rarely read it. Yet he appreciated the singers in his native tongue, and, I have often thought, really repressed his poetic instinct for fear it might be considered a weakness.

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Mr. Pulitzer's habits of thought and his later invalidism kept him aloof from affairs. Where a Horace Greeley became personally one of the shapers of a cause, Mr. Pulitzer, after the early days of his *World* ownership, was in but slight touch with individuals in politics and public life. While, for further example, John Thaddeus Delane, so long and so eminently editor of the *London Times*, was in close contact with the governing classes in England, Mr. Pulitzer held himself remote. He did not wish to be in touch with or in the confidence of political leaders. I recall once mentioning the visit of eminent Democrats to the *World* editorial rooms. His instant comment was: "I don't like that. I don't want those fellows calling at the office."

He did not care to have an inside share in moulding matters, wishing all his efforts to appear openly on the editorial pages of his newspapers.

He believed in Liberty, Equality and Opportunity. Fraternity was not in his code. He lived most of his days apart from other men, having a feeling that this was the fate of the true journalist, that he must immolate himself upon the altar of his profession, devote his interest to his paper and have none other!

His initiative, strange as it may appear, was not extraordinary. Indeed, he frequently showed a hesitancy that verged upon timidity in adopting policies that were often very successful, urged upon him by the juniors. His strength lay in stimulation. Here he had few superiors The *World* established under h m was always like a steamship, going over a regular route, streaming with lights, quivering with motion, and giving an impression of intense activity, even in commonplace moments, which were of course in the great majority.

He was a man of enormous impulses curbed by great reactions, who safeguarded himself from the effects of either by carefully warning his aids not to be swept off their feet by any order he might issue. All directions from headquarters were to be tempered by judgment or fuller information which he might not possess. If a very radical ukase came, the office custom was to reply, fixing a delayed day and hour for the execution. Usually a restraining telegram came about five minutes before the appointed moment.

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When John S. Sargent was approached to paint Mr. Pulitzer's portrait in 1909, a sly secretary intimated that Sargent's specialty lay in divining the innermost weaknesses and powers of his sitters and putting them on canvas, the thought being that his subject might not like to be thus portrayed. Mr. Pulitzer grimly warned the painter not to spare him. "That is what I want," he said. "I want to be remembered just as I really am, with all my strain and suffering there." The painting presents the blind man seated, holding a riding crop in the one hand and resting the other lightly against his cheek—a favorite attitude. The pain and invalidism of years show on his face, blended with high intellect, energy of character and fierceness of temper. It is Joseph Pulitzer as Time and Trouble moulded him.

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He loved art and music, a taste reflected in the great benefactions made to the Philharmonic Society and the Metropolitan Museum of Art in his will. When sight grew dim, as with most blind people, melody became a solace. The piano especially appealed to him and he heard great players whenever possible. Now and then Paderewski would pay him a visit and there would be a carnival of piano playing. The strings came next. His winters on the Riviera were made happy by the splendid orchestra maintained at Monte Carlo by the Prince of Monaco. . . . Like Napoleon, his omnivorousness and great curiosity gave him a tremendous appetite. He was most insistent about his meals; ate often and heavily, frequently awakening in the night to satisfy his hunger with an extra meal.

He was fond of luxury; always craved and secured the best. This was from no vainglory of extravagance, following the acquisition of wealth, but was an inborn instinct, which he nearly always managed to gratify even when poor. He wished to be warm, to sleep well, to be comfortably housed and to have at his command good books and valued publications. In his later years he spent at least twelve hours of the day in bed.

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Mr. Pulitzer cared little for the evening or Sunday editions of the *World*, beyond expecting them to prosper, which both did amazingly, reserving his interest and affection for the six-day morning issue, which he regarded as his paper. The others were mere commercial enterprises, but the morning *World* contained his soul—and that of the establishment. . . . .

The *World* was managed by its managers and edited by its editors. He suggested freely, but ordered little. Final judgment was always with the office. He once advised the business manager that he could do anything on behalf of the paper except hunt for the North Pole, or back the invention of a flying machine, both ideas seeming chimerical to him. Within less than a decade after this adjuration the Pole was located and the machine that flew became an accomplished fact. He lived to see both. Indeed, it was the *World's* award of $10,000 to Glenn Curtiss for flying from Albany to New York that enabled that aviator and inventor to establish the great business which grew about his name.

He was always interesting, seldom companionable, taking all he could from the minds of others, but rarely giving much back, his method being to dispute and to reap the benefits of an aroused defense.

Thus he became a great hunter for facts. Often at luncheon and dinner when a free-for-all conversation took place, some remark would arouse a dispute over accuracy of statement. If the question could not be settled by some one at the board, then he commanded a charge on all the reference books at hand and there was no rest until the doubt was cleared up. The waiters were prohibited from serving more food until this happened. The facts found, he would listen intently to their reading and they remained in his mind forever. The best of dinners would be much improved for him if there had been added a satisfying fact-hunt. He would puff his cigar, pat the pile of reference books lovingly with his graceful hands, and smile in deep content.

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He disliked greed in any form. When his younger brother Albert, fresh from Europe, came to St. Louis in 1867, ice cream was a discovery for the youth, and he developed an inordinate fondness for the delicacy to the great wrath of the elder, whose reproof led to the beginning of an unfriendliness that ended in total estrangement for the last twenty years of Albert's life. Joseph had in him much of the lofty and spiritual, Albert was of the earth earthy. No two natures could have been more widely apart.

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With no apparent religious predilections, Mr. Pulitzer was catholic in his respect for those of others. Mrs. Pulitzer and the family were Episcopalians and he himself greatly admired Dr. W. S. Rainsford, when pastor of St. George's in New York, which was first attended. Later, when his residence was removed to 55th Street, St. Thomas' Church became the affiliation, and he transferred his regards to Dr. E. N. Stires.

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"Forever unsatisfied" described his temperament in more ways than his use of the words in expressing his idea of the paper's duties. He was forever unsatisfied, not so much with the results as with the thought that if a further effort had been made, a sterner command or greater encouragement given, as the case might be, more could have been accomplished. His intense desire for the superlative often left him with not even a good comparative to pay for all the tumult raised. Curiously, he was most pestiferous in his urgings and drivings when all was going at its best. In times of trouble he rested his lash. Men were left unhampered in their responsibilities; seldom chided when they failed, if there was evidence that they had tried to succeed, and richly rewarded if they triumphed.

Some one once discussing a problem remarked that it was one of extreme difficulty. "Yes," replied Mr. Pulitzer, "but what is a difficulty? Something to be overcome!"

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Of Colonel Harvey he once said, "I knew he wouldn't do as a managing editor, when I learned he refused to allow the elevator to stop to let any one on or off while he was in it."

Beyond this penchant for monopoly in levitation, Mr. Pulitzer admired the colonel and was his firm friend all through the years. He was a frequent visitor, his touch with public characters and interest in affairs giving his host a contact of the sort he desired with men and things from which he was personally barred by indisposition. In July, 1907, the colonel was being battered more or less by the *World's* editors, the page being in charge of Frank I. Cobb and Horatio W. Seymour. Mr. Pulitzer wired from Bar Harbor:

> Tell Cobb, Seymour, etc., to treat Harvey more gently, even when he is wrong. Able, brainy fellow and one of my boys. A little joke now and then is all right, but don't handle him too severely. I like him.

He had the oriental idea of democracy, that talent was the sole password to position. Inherited wealth and a place in society he ignored. He liked men who would make their own way and brushed aside the cultivated drones who barred their path.

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The considerable fortune left by Mr. Pulitzer was enhanced by the profitable outcome of wise investments in American securities listed on the New York Stock Exchange. They were not made primarily with this intent, but to protect the *World*. When the paper began piling up money, with his customary caution, he looked ahead for lean years. He wished to be securely beyond the need of borrowing from banks, feeling that this might lead to his getting into the hands of the moneyed interests. So his picked out what appeared to be the soundest securities in the list for which there was always a certain market. The paper rarely needed his aid and the investments grew with the years and the increasing prosperity of the country.

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Mr. Pulitzer had himself a fear of the influence of his growing wealth upon his views and their consequent reflection in the paper. In 1907 he sent for Frank I. Cobb, his chief editorial writer. It was during tremors that preceded the "Roosevelt" panic. The editor was addressed in this wise: "Boy, I am, as you probably know, a large owner of stocks. Some of them are bound to be affected by public action. I am not sure of myself when I see my interests in danger. I might give way some day to such a feeling and send you an order that would mean a change in the paper's policy. I want you to make me a promise. If I ever do such a thing swear you will ignore my wishes."

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He never embarked in any enterprise for making money, confining himself entirely to the investment in sound securities of earnings from his newspapers. Yet of his talents in a financial way, Lord Rothschild once said: "If Pulitzer would devote himself entirely to finance, he could be the richest man on the globe."

His personal expenditures were enormous. The "Liberty" was always in commission and her operating cost, with repairs, ran close to $200,000 a year. In addition to this he maintained costly residences at Bar Harbor, Jekyl Island, Georgia, and in New York, to which was added the finest villa to be had at Cap Martin. Probably the bill totaled $350,000 a year, but it barely dented the great income from newspapers and investments. There was always a large annual surplus.

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He loved New York. Driving once past the magnificent Columbia College Library building, the gift of Seth Low, he exclaimed: "What a wonderful city New York is, and what a more wonderful city it is destined to be. I wish I could come back and see it a hundred years from now."

He was singularly delicate about being fully clad, and could not bear to have any part of his person exposed to the gaze of another.

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Personally he was singularly shy. He did not like to be pointed out publicly, or to be made a center of interest.

But there are eighteen other chapters, twenty-three interesting illustrations and three fascinating romances in this volume of approximately 500 pages.

There is the romance of the Hungarian boy who swam ashore from an immigrant ship in Boston harbor and became a notable figure in his adopted country.

There is the romance of the building of a powerful metropolitan daily out of practically nothing.

There is the romance of forty years of stirring American political history.

Mr. Seitz handles these three great stories in a masterly way.

There is a dramatic story about how blindness came on Mr. Pulitzer:

> From Paris, Mr. Pulitzer now began what was to be the leisurely trip around the world. He designed to go through the Aegean, then to Constantinople, with India, via Suez, the next objective. He had been warned that one of the dangers of his condition was a hardening of the arteries of the brain, one of which might rupture at any time. This was to caution him against undue excitement, something he was never able to control. At one of the Grecian ports a cablegram from Colonel Davis revealed some office dissensions that threw him into a quick passion, which kept him overwrought until the party reached Constantinople. Here as the ship was about to leave port, while standing at the rail, Mr. Pulitzer turned to Ponsonby and remarked:
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> 'How suddenly it has gotten dark."
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> "It's not dark," replied the secretary.
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> "Well, it's dark to me," was the reply.
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> And dark it had become! The detachment of the retina had broken the machinery of his eyes. Instantly all was consternation. The best doctors at hand could only advise his return to Europe for treatment by a specialist He therefore took ship for Europe, not totally blind, but with dim vision held by only a slender thread.
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> Mr. Pulitzer always ascribed his collapse to his exertions in the Nicoll campaign. This might have been the last straw, but the real cause lay in twenty years' misuse of a frail physique. He was a driver of men, but of none more than himself. Working far into the night, racking his sleepless brain for new and better ideas, crowding long journeys between days that knew no rest, the calamity came almost as a mercy to bid him pause.

One paragraph gives the story of how much Mr. Pulitzer had done with the *World* in a financial way in only six and one-half years:

When the Pulitzer Building opened its doors on Dec. 10, 1890, it was something more than the tallest building in New York and a landmark to be known for long years to come; it was truly a monument of achievement. In six and one-half years its creator, the *World*, had returned its price to Jay Gould and built and equipped its home at a cost of about $2,500,000, every cent of which it had earned and all of which it had paid without recourse to loans of any sort. Mr. Pulitzer abhorred debt and he was very particular to make it known that the new building carried no obligation of any sort, by securing from County Register Frank T. Fitzgerald a certificate to that effect.

One illustration of the powerful political influence of the *World* is given as follows:

Mr. Pulitzer, in the meantime, seized upon the situation with avidity, and made Mr. Cleveland's candidacy the special property of the *World*. With a political prescience for which he was notable, he picked Mr. Cleveland as the best possible nominee, feeling that much of the great majority gained by him when a candidate for Governor of New York in 1882, from Republican halfbreeds who resented the nomination of Charles J. Folger by the Conkling-Platt machine, could be counted on again. The *World* urged him strongly upon the National Democratic Convention held at Chicago, predicting that he could carry New York, New Jersey and Connecticut, and he was duly named. The prophecy proved correct.

The election of Mr. Cleveland was in doubt for several days. There was great excitement in the city. Jay Gould, as master of the Western Union Telegraph Company, was accused of holding back the returns, and an angry mob with ropes in hand made a demonstration in front of the company's headquarters at Broadway and Dey Street that presaged an outbreak. Fortunately, the result in Indiana, the key of the doubtful states, soon became clear. The determination of the Democrats not to have another Tilden-Hayes affair was not put to the test.

The potency of the *World's* support can not be better described than in these words of Mr. Cleveland, written nearly a quarter of a century after, when the *World* celebrated its twenty-fifth anniversary under Mr. Pulitzer's guidance:

> "I never can lose the vividness of my recollection of the conditions and incidents attending the Presidential campaign of 1884—how thoroughly Republicanism was intrenched—how brilliantly it was led—how arrogant it was—and how confidently it encouraged and aided a contingent of deserters from the Democratic ranks.
>
> "And I recall not less vividly how brilliantly and sturdily the *World* then fought for Democracy; and in this, the first of its great party fights under present proprietorship, it was here, there and everywhere in the field, showering deadly blows upon the enemy. It was steadfast in zeal and untiring in effort until the battle was won; and it was won against such odds and by so slight a margin as to reasonably lead to the belief that no contributing aid could have been safely spared. At any rate, the contest was so close it may be said without reservation that if it had lacked the forceful and potent advocacy of Democratic principles at that time by the *New York World* the result might have been reversed.
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> "In the Presidential canvass of 1892, I was again a witness of the *World's* Democratic zeal and its efficient party work. In that struggle it left nothing undone that any newspaper could do to aid the cause, and it certainly accomplished much.
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> "I have spoken specifically of the two campaigns with which I was personally most familiar, and in which I had the opportunity to share campaign activities, though I do not intend to speak of them as exceptional instances of the *World's* achievements."

Mr. Cleveland touched the real point of the case in this statement of influence, for the significance of Mr. Pulitzer's great and immediate success with the *World* was that he enforced a radial change, he renewed the vigor and vitality of the press in that special phase of its force, the editorial page. For him that page was the paper.

There are interesting chapters on "Bryanism," "The War with Spain," "The Parker-Roosevelt Campaign," "Insurance Reform," "Rooseveltism," and "The Panama Prosecution," and the *World's* relation to them. But the great story is the story of Pulitzer himself—and Mr. Seitz has told it with the insight and sympathy of a friend, the honesty and fearlessness of a man trained in the Pulitzer school of journalism, and with the dramatic power of a real writer.

J. V. S.

A Philosophy of Evil

Byron A. Mead

THE human soul has no greater need than that of a clear, satisfactory philosophy of evil. We are in a world created, so most of us presume, by a good Supreme Power, and we are continually running into experiences of our own and others which do not harmonize with our conception of what a good God should permit or cause.

But because we can not understand how a good Creator could cause or permit this or that is not valid grounds for disbelief or for rejecting any theory concerning such occurrences. Some, however, from this position seek to banish the problem by the short cut of passing a blanket resolution that, whereas, God is good, therefore whatever is is good or right, and they sing beautiful hymns to that effect. But blind belief is not always satisfactory; it does not down the doubts, and many of us find it better to face the doubts and examine them in order to reach a satisfactory working philosophy of life.

It is not an easy task to formulate such a philosophy, one that will satisfy the soul and at the same time adequately explain all the facts necessarily related to the problem. We begin with a belief or postulate of a good God, and we naturally assume that a good God has a good purpose concerning us. Purpose plays so important a part in any scheme of creation that it seems necessary to dwell largely, in this brief exposition, on purpose as a factor in human life.

When we examine the universe it bears all the earmarks of having been made by a Mind working as man's mind would have worked under similar circumstances with the same agents and materials. Man knows that he himself creates through mind, and that every creative effort is preceded by a thought which contains the pattern of the thing to be created and its end or purpose. We do not cover sheets of paper with letters and characters and then inspect our work to discover whether we have written an essay

or a poem, composed a sonata or worked out a mathematical problem. We do not assemble material and then examine the results of our labor to learn whether we have made a house or a boat. We do not jumble together promiscuously flour, sugar, milk, eggs and various ingredients, and then wait till it is baked before we know whether we have bread, cake or pie. Whatever we create, however simple or intricate, is preceded by a plan which conditions not only the thing to be created but all mechanisms and processes devised to make it.

Without a purpose in the universe human life is meaningless, unintelligible; without it the movement we call progress is merely an aimless stir of activity.

Therefore, we further assume that the development of man is the carrying out of God's purpose for us; that human progress is the movement of mankind toward its destined end or goal; that right is action which benefits and helps man develop, wrong is action which injures and hinders development.

Human consciousness assures us that man is endowed with a moral outfit, including power of discrimination between right and wrong, conscience, will, freedom of choice. Investigation shows us that man is the only species thus endowed. All other species come into the world equipped with enough mentality to enable them to *do* that which is necessary for their development; man is born endowed with an equipment which enables him to *learn to do*. No animal possesses the power of discrimination between right and wrong in acts connected with its kind. It does not have to learn to do, being equipped to do that which is necessary by instinct, consequently it does not possess freedom of choice in moral action—it possesses no moral nature—but it possesses freedom of physical action the same as man. The animal concludes its development in two or three generations at most, usually in one generation, and it has repeated this routine of physical existence for thousands upon thousands of generations. Man's existence has been one of mental expansion and change. Thus endowed man evidently was created with a different end or purpose than the animals. He develops by becoming a social being. Psychologists tell us that man's development is chiefly inter-social stimulation and response; contact with social stimuli is needed to bring out his potentialities.

Man's moral code, his code of conduct, concerns the relations of the individual with his fellow men. The taboos not to kill, not to lie, not to steal, not to commit adultery, have been a possession of the human race as far back as we have recorded history, and every living primitive tribe has them among their laws, however crude, or traces of them in their legends. That man has not lived up to his ideals of the sanctity of human life, of truthfulness, honesty and chastity, is another story. But that he has failed to live up to these ideals, that he has disregarded the feelings of "ought," is due to his freedom of moral action. Because he has chosen wrong instead of the right, there are inequalities and hardships and evil in the social order. These hardships and inequalities and evils are contingent results, not purposive ends. They depend on an if—if man does this or that wrong, certain consequences will follow. We may if we choose view these consequences of wrong action as something calculated to make it as hard as possible for man to do wrong.

Right here the question may arise, why did God devise such a process of development for man? We do not know. It is one thing to declare that God has a purpose and quite another to specify *the* purposes.

Again, if God devises a process of development in which evil occurs why is not God practically responsible for the evil? We can not concede it, for the moment we assume that God has purposively caused hardship or inequalities or evil in human development we conflict with two great facts in our problem—the goodness of God and man's freedom of moral action.

If we assume that hardships and inequalities are a necessary part of man's development, disciplinary, educative, necessary to make us strong fibered; if we regard evil as necessary in order that man may become good by resisting it; if we look upon diseases which arise not from man's disobedience but from ignorance that certain natural conditions breed disease, as necessary stimulants to man's research—if we take such a view of evil phenomena, then we are representing God as developing man through a fierce struggle for existence, including wars and famines. What then becomes of man's moral responsibility? We have pictured a world of strictest determinism and what we actually find upon investigation is man the species controlled as to the ultimate end, while individual man is allowed a freedom of moral action which is not permitted to go far enough to defeat the purpose of his creation, but may retard the development.

Such a strictly determined order makes man's moral equipment a joke; makes his freedom of choice a travesty; makes the punishment meted out to offenders of the moral law a tragedy of injustice; and transforms Christ's delineation of God as our loving Heavenly Father into a tantalizing delusion. Some of us revolt from a God who sends human souls into a future hell; are we ready to accept a doctrine that God introduces them into a hell on earth in the beginning?

And yet, after all this argument, I could not prove to you that God is good; I could not *prove* it to my own satisfaction, but I believe it, nevertheless. We are in a world where beliefs are the mainsprings of action. Our every-day practical life is based upon beliefs which are unproved, despite the probings of science and the speculations of philosophy. Hence I believe that this belief in a Limitless Good at the center of things is necessary for man's development. Without such a belief man's relation to the present order is meaningless and we have no heart for endeavor.

It may be God could have made a better world than this; but such speculations are idle. They do not help us to make the most of the life that is. Some of us think we could improve on His handiwork. Perhaps. But considering the mess many of us make of the conditions, opportunities and other material furnished us, I prefer to trust myself to God's tender mercies. It seems to me God has done about all He could for beings with such unlimited possibilities as we seem to be. Would any of us care to have our freedom of moral action taken away, to be

put through an easy and quick process of development and then go through a monotonous routine of existence for millions of years like the brutes?

We see many inequalities in the social order, many individuals being denied opportunities of development. Whose fault is it—God's or ours? God has furnished what seem to be favorable conditions. He has played no favorites in the matter of endowments. He does not require a child to be born into wealth and culture in order to have potentialities of ability. "The appearance of talents is unaccounted for biologically," says Bogardus in "Social Psychology." "The laws of heredity are undoubtedly operative, but their intricacies are as yet unfathomed. Mental abilities are clearly inherited; mental defectiveness responds to the laws of heredity; and superior mental ability likewise is governed, but is as likely to follow the laws of mutation as of ordinary variation. Special ability is as apt, or almost as apt, to appear in a child who is born in a tenement as in one who is born in a mansion. Herein is found the democracy of special aptitudes."

Again do we find evidence that God plays no favorites in the fact that genius, whether exhibited in a family or a race, does not go on perpetuating itself in an increasing line of superiority, but after a few generations, often not more than two in families, and after a few centuries in a race like the Greeks, there is a regression to average ability. This is explained to furnish a central core of inheritance for every one. God evidently does not intend to breed up a race of super-intellects or super anything, but to develop the various branches of the human species into one great family under conditions in which all shall enjoy the results of progress.

God furnishes the conditions of endowment of potentialities. It is up to us to furnish an environment that shall bring out the best there is in children of the poor or the rich. And the greatest stimulus in such an environment is the belief that there is a loving heavenly Father with whom we may come in contact.

Therefore, I can sing after the manner of the poet, "God's in His world, and all's well," provided man does his part.

The International Council of Women

Eleanor Bissell

ONE more great international gathering has gone into history in that city of international gatherings, Washington, D. C. Once more representatives from the four quarters of the globe have assembled there, this time a group known as the International Council of Women. Some three hundred women from foreign countries were in attendance and many more from the United States of America.

The sessions were held in the new Washington Auditorium, unfortunately a most unsuccessful building from every point of view, and the poor acoustics made the meetings somewhat of an endurance test for both speakers and auditors. The loud speaker turned the human voice into a confused wail and added to the difficulties, except at the hands of a certain few who knew the trick of using it correctly.

Before going further, it might be well to explain a little about this organization which has just held its quinquennial session in our beautiful Capital.

We can perhaps do no better than to quote the words of the president, the Marchioness of Aberdeen and Temair, Lady Aberdeen. She says:

"What is this mysterious body known as the International Council of Women whose meetings are recorded as taking place from time to time in different parts of the world and which is now announcing its Seventh Quinquennial at Washington in May? Our formal reply would run as follows: The International Council of Women is a federation of women's organizations all over the world, and represents women of all races and faiths, working according to their several ideals along the most varied lines of life and thought. It is composed of forty different National Councils of Women, which are themselves composed of National Societies and Local Councils or Unions, to which are again affiliated Local Associations and Institutions.

"The main objects of the International Council of Women are:

"1. To promote unity, mutual understanding, and trust amongst women working for the welfare of humanity in all countries.

"2. To provide a means of communication between women's organizations in all countries.

"3. To provide opportunities for women to meet together from all parts of the world to confer upon questions relating to the welfare of the commonwealth, the family, and the individual.

"Its most emphatic rules are:

"1. That it is not formed in the interests of any one propaganda.

"2. That it has no power over its affiliated National Councils beyond that of suggestion and sympathy.

"3. That it excludes from its program political and religious questions of a controversial nature affecting the inter-relationship of two or more countries."

More explicitly, the object has always been to further any work for the betterment of conditions for women and children. In addition to this, since the war much time has been devoted to working for conditions which would help to bring about world peace.

The organization was formed in Washington in 1888 by Susan B. Anthony and a group of her friends and followers. It is, therefore, thirty-seven years old. For most of this time Lady Aberdeen has been its president, and it is largely due to her splendid vision, her devotion to the cause, her delightful personality and her marked ability for leadership that the organization has grown and prospered as it has.

The chief interest to us from the United States was in the large group of foreign women. They came from Canada, Australia, England, Ireland and Scot-

land, South Africa and New Zealand, from Germany, Austria, Hungary, Czecho-Slovakia, Jugo-Slavia and Bulgaria, from Norway, Sweden, Denmark, Finland, Iceland, from Holland and Belgium, from France and Italy and Portugal, from Greece and Ukrainia, Rumania, Latvia, and Poland, from Palestine, from Mexico, and many of the South American countries, Cuba, Chile, Guatemala, Uruguay and Argentine. It was interesting to see them; it was interesting to meet and talk with them; it was interesting to hear them speak. They were all in such dead earnest and they knew very well what they wanted and why they wanted it, whether it was the franchise, as in France and Italy, or equal pay and privilege in labor for men and women, or questions of public health, or social and moral training for children, or a single moral standard for men and women. Resolutions concerning all these matters as well as concerning European reconstruction, regarding the League of Nations, the Court of International Justice, the Interchange of Teachers and Students, the Opium Trade, Minorities within a Country, and the Education of Minorities, and many other things, were presented and discussed.

As everything that was said had to be presented in three languages the progress of business was slow. But the linguistic abilities of these foreign women put us Americans to shame. It was extraordinary to hear so many of them speak English so well, though it was often hard to understand their public utterances. As the world gets internationalized, as it will continue to do whether we like it or not, the coming generations will of necessity learn languages as do their European cousins.

The great topic of the Quinquennial, as it has been of the members ever since the war, was Peace, that word of which we in America seem to be so afraid. Naturally on so vital a question, with representatives from nearly all the civilized globe, opinions differed widely. It was the burning question of the conference, as it needs must be of any group of thinking people to-day. The long committee meetings to which non-committee members were admitted, and the sessions of the Council when the resolutions were read, were hours of most interested and heartfelt discussion. Peace is not an abstract question to these women of Europe. Neither is the "next war," of which we speak so lightly. Miss Van Eegan, the new corresponding secretary, a very able young woman from the Netherlands, said so simply in discussing the last war, "We were always hungry." Yet Holland was a neutral country.

Mrs. George Cadbury of England, chairman of the Committee on Peace, presided with poise and dignity at the sessions. The resolution, as passed, read as follows:

> "The International Council of Women, while recognizing that general disarmament is the ideal to be aimed at, considers that it might be preceded by a gradual simultaneous disarmament under effective control to be agreed upon by the respective governments and the League of Nations. They recognize that nations will not agree to disarm until they feel some sense of security. This Council believes that the way to establish peaceful relations among nations would be through a policy that regards neighboring peoples as natural friends and not as possible enemies.
>
> "The Council draws the attention of the members to the spirit of the protocol drafted by the Fifth Assembly of the League of Nations, and recommends careful study before the meeting of the Sixth Assembly, when the discussion on the Protocol will be renewed."

The turmoil in the press was a source of dismay to the foreign women, who could not understand the feeling in this country, saying that at home they were considered conservative. Indeed, certain organizations formed for "Peace and Freedom" have withdrawn from the International Council of Women because it moves too slowly for them. The whole of the publicity in the press was absurd, making mountains of the molehills of difficulties which beset the Council and giving no real accounts of the many worthwhile sessions and proceedings. Many of the women from abroad, not being used to our headline type of publicity, were much troubled and could not understand why we took it so calmly. It has been said that there was a preconcerted action on the part of certain organizations to prevent there being proper publicity given to the conference, fearing League of Nations propaganda. If this is the case our vaunted freedom of the press would better take warning.

The business sessions of the conference, beginning on a Wednesday, lasted well into the next week, and for many hours both before and after the Executive Board and Standing Committees were in session. But the evening meetings, part of which were open to the public, were varied and full of interest. The ceremonial opening on Wednesday evening was presided over by Mrs. Philip North Moore, president of the American Council of Women, and music was furnished by the splendid Marine Band. A charming feature was added by the ushers, young girls in white, who marched on to the stage coming from both sides and carrying the flags of all nations. Secretary Herbert Hoover voiced a genuine welcome and keen appreciation of the work being done by the Councils. Vice-presidents of the American organization welcomed their guests in French, German and Spanish, and Mrs. Percy Pennypacker most eloquently in English, and the responses, by Lady Aberdeen in English, Madame Avril de Sainte Croix in French, Frau Ender in German, and Senora Jean de Raynes in Spanish, were no less hearty and pleasing. The second evening, one of "All American" music, proved a decided novelty to the women from afar, who looked in amazement when a dozen Sioux chiefs and warriors in full regalia of beads and feathers marched on to the stage and sang and danced. One old chief gave a long rigmarole in Indian which the interpreter translated into a pretty speech of welcome.

Wednesday evening the president, Lady Aberdeen, presented the presidents of the different countries or their representatives, and each spoke in English, French or German. The Swedish representative was most complimentary to the United States, calling us "the melting pot." The English lady, Mrs. George Cadbury, told of the value of policewomen. The lady from New Zealand explained to us how nearly off the map her country is, that it is four days from Australia, and that they had left home in March to

reach here in May. The Italian representative bewailed the lack of the ballot for women in her country, and the one from Switzerland said that there were not even hopes of it in Switzerland. The Hungarian member, with a break in her voice and tears in her eyes, expressed thanks to America for feeding Hungary's hungry children; and Norway, who had come twenty strong, said they had sent us millions of good citizens. Greece wore a native costume and told of feeding refugees, and so through Finland, and South Africa, and Iceland, who told entertainingly of the South African lady holding an umbrella over her, and how the Poles had surely met, literally and figuratively.

One session was held in the beautiful Pan-American building, presided over most ably by Mrs. Percy Pennypacker, whom American club women know and admire. Dr. Rowe of the Pan-American Union spoke, and Mrs. Carrie Chapman Catt gave an address on the topic, "The World Never Stops." Greetings were received from representatives of Argentine, Canada, Chile, Cuba, Mexico, and Uruguay, some in English, some in Spanish, each one preceded by an extract from her national air played by the Army Band.

One entire evening was devoted to addresses dealing with the Equal Moral Standard and Social Hygiene, an occurrence which would have been impossible ten years ago. The program of which Lady Aberdeen herself was most proud was the evening devoted to what we speak of generically and unintelligently as Peace. Fru Anna Bacher of Norway and Mrs. George Morsen of England spoke on "International Arbitration and Security against War." And Mrs. Clara Guthrie d'Arcis proved that peace was possible, practical and patriotic.

The service arranged by the War Mothers on Sunday afternoon in Arlington was beautiful and impressive. Lady Aberdeen and Mrs. Philip North Moore placed a wreath on the grave of the unknown soldier.

The social side of the occasion was not neglected. Indeed, many of the women felt themselves almost killed with kindness. There were receptions and dinners in the homes of many of the Ambassadors for their countrywomen, and Mrs. Hoover, Mrs. Davis and Mrs. Wilbur, of the Cabinet circle, as well as many of the women's organizations of the city, entertained also.

The last evening a brilliant and largely attended banquet was held in the Hotel Mayflower, and the Chinese Ambassador, Mrs. Vernon Kellogg, Fru Bacher, Madame Avril de Sainte Croix, Lady Aberdeen and others, spoke; and representatives of many of the National Councils said hail and farewell in their native tongues.

Thus ended the seventh Quinquennial Session of the International Council of Women, so long anticipated by hundreds of women the world over, some of whom made great sacrifices to be present. It was composed largely of women who in their own countries are teachers and professors, physicians and social workers, factory inspectors, child welfare workers, holders of government positions, writers, many of whom did notable patriotic work during the war.

The motto of the organization is the Golden Rule, and the words, "Do unto others as you would that they should do to you," were stretched in letters of royal purple across the platform all through the sessions. Surely an organization with such an aim, comprising such a type of membership, can not fail to be of great service in the world, and big results are sure to come from the days spent in conference. As the foreign delegates return to their various homes we wish them Godspeed.

II—Is Faith the Foe of Religion?

Daniel Evans

IT is not a little disconcerting when an eminent critical intelligence confuses faith with creedal assent and profession, and makes it the foe of religion. The traditional orthodox person is wont to make such an error, and to confuse others. But when a writer like Mr. Murray, one of the outstanding literary critics of England in our day, who wields much influence on cultivated minds, makes this error one can not but be disconcerted. In a recent number of the *Adelphi*, of which he is the editor, he writes of "Religion and Faith" in this manner:

> "It seems to me that the essence of the truly religious attitude is to be serious about life. The man who seeks, with the whole force of his being, a way of life which shall be in harmony with his own deepest experience, is the religious man. . . . There are two things, and two things alone, which distinguish the religious man—the passionate search for a way of life or the truth as some prefer to call it; and the loyalty to his own experience by which that search is governed—an allegiance to the hidden universe; they (Hardy and Tchekhov) are governed by a reality which is beyond reality."

This on the whole is pretty near to the root of the matter. There is the recognition of a reality greater and deeper and more hidden than the world and men, which is the truth of things, and wherein the mind moves with passionate and serious interest, and its experience in this region is the deepest thing in life, and loyalty to this experience is the supreme duty, and the way of progress to the center of reality. So far so good, and we follow or accompany him with delight.

We are, however, given pause, we rub our eyes to see if we read aright the words before us, when he continues:

> "The religious man . . . takes nothing on trust . . . the religious man lives or tries to live, not by faith, but by knowledge. But what he knows he does not learn by his intellect alone. . . . Faith, as I understand it, is a different thing altogether. Faith is the attitude of mind of the man who can accept such knowledge only when it is formulated. But the essence of this knowledge is that it is not formulable; it can be conveyed, it can be presented, but it can not be formulated. . . . The attitude of mind of the man who can believe in God only by believing in the Trinity is what I call

faith. For me personally faith is of little account. I believe it has fettered humanity; it has hampered the advance of true knowledge and sanctified all manner of evil and cruel things. It can easily become a blasphemy against the human spirit which can only truly live by loyalty to its own experience. . . . Nothing, it seems to me, can be more irreligious than faith. . . . A man may have very little of true religion in him, though he may be crammed to the bursting point with faith."

The first duty of a critic of literature is to get back to the original sources of the thought with which he deals. Now no man can read the Bible, which contains the record of the vital and fresh religious experience, without seeing that trust, confidence, belief, faith—all more or less fundamentally the same in meaning—express the essential religious attitude of soul to the Divine Reality. Prophet, priest, psalmist, sage and historian in the Old Testament, and the Master, disciple and apostle in the New Testament, and the great saint, the true mystic, and the leading thinkers of the Church, have all found in faith the vital principle and spiritual power by which they have lived and have had their profound religious experience. All of them would insist that "the just (the religious man) shall live by faith," and not one of them would take faith to mean simply the acceptance of formulated knowledge, but rather the profound conviction of the revealed reality of the hidden universe, the passion to live therefor, and in utter allegiance thereto. To confuse faith with mere creedal assent is as great an error as to confuse love with lust. Such confusion does deadly damage to love and robs it of all its pure and profound associations. So also deadly damage is done to faith when it is confused with acceptance only of knowledge already formulated. Faith is associated in our minds with all our best and deepest experiences in our relation to God and the spiritual order. Faith is not the foe of religion, it is its intimate friend, nay, rather, it is religion itself, on the human side. It is the trustful, confident, courageous attitude of the whole soul toward the Divine Reality.

Our Prayers Together

Florence H. Perin

With God, go over the sea;
Without Him, not over the threshold.
Russian Proverb.

Sunday, June 14 (Children's Sunday)

A dreary place would be this earth,
Were there no little people in it:
The song of life would lose its mirth,
Were there no children to begin it:

No little forms, like buds to grow,
And make the admiring heart surrender:
No little hands on breast or brow,
To keep the thrilling love-chords tender.

The sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song indeed would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.
Whittier.

No other gift, O Father, is greater than the blessing which children bring to our lives, and into our homes. Make our hearts very tender as we think of them, and may we be patient and loving in our care of them. As we enter into their joys, may the spirit of childhood be renewed in our own hearts. *Amen.*

Monday, June 15

"Well," said the farmer, "I reckon I'll have to find most of my religion in my work." "And that," said Dan, "is the best place I know of to look for it. If you can not find God in your every-day work, you'll not find Him on Sunday in the church."
Harold Bell Wright.

We thank Thee, O Father, that we are co-workers with Thee. We pray not to be relieved from work, but rather that we may be strong and courageous for the waiting duties of the busy day. Help us to so earnestly put our hearts and minds into the task that needs doing that we shall find our joy in it. And let all that we do be done as to Thee. *Amen.*

Tuesday, June 16

Would we know that the major chords were sweet,
If there were no minor key?
Would the painter's work be fair to our eyes,
Without shade on land or sea?
Would we know the meaning of happiness,
Would we feel that the day was bright,
If we'd never known what it was to grieve,
Nor gazed on the dark of night?
Cornelia Redmond.

Heavenly Father, how good it is that we only need to live one day at a time. Help us to live it sweetly and patiently and lovingly. We are weak and can not carry yesterday's load. If sorrows come to us so overwhelming that we hardly know which way to turn, help us to remember that Thou art our strength. We know that the morning will dawn and the sun will shine again. Grant that Thy love may shine in our hearts and that we may forget our burdens in its sunshine. *Amen.*

Wednesday, June 17

We look for inward peace
Yet will not look within;
We would have misery cease,
Yet will not cease from sin;
We want all pleasant ends, but will use no harsh means.

We do not what we ought,
What we ought not we do,
And lean upon the thought
That chance will bring us through.
But our own acts—for good or ill—are mightier powers.
Matthew Arnold.

Dear Father, how simple is the way if we could

only earnestly believe Thy promise, "Knock and it shall be opened unto thee, seek and ye shall find." Let us not wait for some sorrow or some perplexing problem when with a heartache we turn to Thee, but may we come to Thee to-day, whether in joy or sorrow. Thou dwellest within us; we are the temples of the living God. Help us to feel that in our consciousness is Thy consciousness, and if we dwell with Thee, then misery and sin can not be a part of us. Peace will be in our hearts and joy shall fill our beings. *Amen.*

Thursday, June 18

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart,
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul invincible sunrise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

George Santayana.

Thou, O Father, art our Pilot, and we need no other chart save that of faith. We can all remember some sacred moment in our lives when we have consecrated ourselves to Thy service. May we hear Thy voice again to-day and may we rededicate ourselves to the things that faith teaches us to believe in—love and service, truth and prayer. May we abide now and always in Thee. *Amen.*

Friday, June 19

I ought. I can. I will.

Vincent.

Gracious Father, every eventide might remind us of life's final sunset. Each day with time's privilege and earth's resources is a call to action and improvement. Aid and inspire us to feel that benevolence is beauty, that virtue is victory, that childlike faith in Thy wise love will gladden for us the new and everlasting day. *Amen.*

Robert Bruce Clark.

Saturday, June 20

All things are possible to him that believeth.
Mark 9 : 22.

Almighty God, strengthen our faith so that we may pray believing that with Thee all things are possible. Create within us clean hearts and renew a right spirit within us. Give us the strength that will enable us to live pure, happy and cheerful lives, and may we realize that all service rendered to our fellow men is service unto Thee. *Amen.*

Norman McQueen.

Miss Earle Finds Her Task

George E. Huntley

THE Rev. A. Gertrude Earle is to enter the employ of the General Sunday School Association. After fourteen years of efficient service at Methuen, Mass., she has resigned her pastorate, and on October first she will become a full-time worker in the cause of religious education.

This will be good news to the thousands of friends throughout the denomination who have profited by the articles and services signed "A. G. E." and who have followed her leadership as superintendent of Missionary Instruction and Work.

The General Sunday School Association now enlarges its vision, its activity and its staff. After Miss Mary Slaughter spent five weeks at Denver, doing intensive work for the Sunday school, with the result that the membership was doubled, a gifted superintendent and a competent corps of teachers were secured, a consistent curriculum was introduced and a parish-wide interest was aroused, there was instant demand for similar service in many parts of the country. "We want just that work in our community; send some one at once," was the cry that came from churches far and near, great and small. Some parishes said, "Come over into Macedonia and help us," and others said, "Come over and we will pay all the salary and expenses for the period of service."

Both calls will receive careful and sympathetic attention. The General Association is to make a venture of faith financially, hoping that it will not have to spend its reserve funds, but not hesitating to do so if the highest good of the Sunday schools makes it necessary. The single-night visitation, with intimate conferences with officers and teachers, will be continued, the president, Miss Slaughter and Miss Earle traveling widely. In addition the two women workers will spend in single churches periods varying from one to six weeks.

Just what title will be given Miss Earle has not been decided, but her work will be co-ordinate with that of Miss Slaughter, who is called the president's colleague. She will continue to direct the missionary training in the Sunday schools, will make special study of problems relating to the older classes, will plan and write programs for special days, will teach at institutes, and will contribute articles for the *Leader* and other publications. Approximately half her time will be in the office and half in the field.

She parts with deep regret from the dear friends made during her long pastorate, but both she and they feel that she is choosing the field of greater usefulness.

Miss Earle is a native of South Boston, Mass. She graduated from Crane Theological School, with the degree of B. D., in 1897, and has held pastorates, uniformly happy and constructive, at Gorham, Maine, Dover and Foxcroft, Maine, and Methuen, Mass. She has been prominent in the work of the Women's Universalist Missionary Association and has served as a member of the Foreign Mission Board of the General Convention. Her many contributions to the *Universalist Leader* have attracted very favor-

able attention. This appointment is highly pleasing to the Trustees of the General Convention, who rejoice greatly in the larger enterprise of the General Sunday School forces.

Miss Earle has the habit of success. Whether in her own pulpit, in the homes of her people, at the typewriter of the Sunday School Association, or on the convention platform, surrounded by physical and intellectual giants, this quiet little woman seems always to know just what to say and just how most effectively to say it. Those who know her have no doubt that she will bring to her new duties clear vision, large ability and absolute devotion. Surely our Sunday schools are blessed to receive such an ally.

Being requested to state her own position to the readers of this paper, Miss Earle sends the following reply:

Why I Am Taking Up Work for the General Sunday School Association

When I was rather new in the ministry, I heard Dr. Albion say this at a Sunday School Convention: "Sometimes I get discouraged about the church of 1905. Then I fix my thought on the church of 1915 or 1925, and in work for my Sunday school, *where that church is*, my courage is renewed." That was my first real vision of what Sunday school work may mean.

Then I began going to Summer Conferences on Religious Education, and little by little other elements have been added to the vision—that in our Sunday schools we are teaching children, not lessons; helping to build personalities that will play their part in the great world, as well as in the Church. Of late I have been seeing religious education as the biggest task confronting us, a task so great that the Sunday school alone is entirely inadequate. It is a duty which must appeal to the whole Church, to the home, and to every organization for human welfare.

I have found my own opportunity to take hold in the small school with which I have been connected and in a few responsibilities to our General Sunday School Association. With each day's work, my interest has grown, so that the call to become a full-time worker was most welcome.

I am taking up the work as colleague to the president of the General Sunday School Association because this is my creed:

I believe in religious education.

I believe in the General Sunday School Association as the organization in our Church best equipped to lead in this important task.

Upheld by this faith, I am giving myself to the new duties.

A. Gertrude Earle.

* * *

A BALLOT FOR OUR PEOPLE

THE members of the Committee on Foreign Relations and World Peace desire an expression of opinion from the readers of the *Leader* with regard to the following:

1. Shall Congress pass a bill eliminating private profit in the manufacture of munitions of war?
2. Shall Congress pass a bill which, in the event of another war, will conscript resources as well as men?
3. Shall we urge the Senate on Dec. 17 to pass the bill making the United States a member of the World Court in accordance with the Harding-Hughes Plan?
4. Do you favor the creation by Congress of the office of an under-Secretary of State for Peace?
5. Shall Japan be put on the quota basis under the immigration law?
6. Shall President Coolidge be urged to summon a new world conference to consider the further limitation of armament?
7. Shall President Coolidge be urged to summon a world conference to consider plans for the outlawry of war?
8. Do you oppose military training in our colleges?
9. Should the government have another National Defense Day?

Will you express your preference, Yes or No, and mail to H. E. Benton, Church of the Messiah, Broad St. and Montgomery Avenue, Philadelphia, Pa.

(*Signed*) *Herbert E. Benton,*
Frank D. Adams,
Lucy D. C. Cushman,
John van Schaick, Jr.,
Owen D. Young,
Commission on Foreign Relations and World Peace.

* * *

A DISCUSSION CLASS IN JAPAN

Clifford R. Stetson

WE have just begun our English Discussion Class again after spring vacation. A few of us met last week for a social and got together a list of topics and elected our two secretaries to serve until July. Chose two of the students, who have spent most of their time out of school at my desk practising on the typewriter so they can type the notices sent out each week.

To-night's topic was "The Greatest Thing I Have Learned from My Own Experience." There were twelve of us here, and we are getting well enough acquainted with each other now so that we do not feel any restraint in speaking, although one boy did say, "I am always bashful, and now I am in an ecstasy of embarrassment." The topic had been suggested by Mr. Yatsurugi, a teacher, so we asked him to speak first. He told of boyhood experiences which taught him the value of temperance, especially in drinking "sake." Another of the older men, who is literally devoting his life to the propaganda of Esperanto, told us of his "conversion" to "Esperantism." Two of the students spoke of their experiences in the earthquake, and I realized a bit more fully than ever before how those few hours would remain with these and thousands of others so long as they live.

One man told the story of a moving picture that had greatly impressed him. Another told how he learned to be ashamed of his quick temper. A student who has just begun teaching in a little night school and has been feeling the first thrill of contact with the eager students there, told what that experience had meant to him.

But the stories that pleased us most were from two of the little group who have been so faithful in their study of the Christian way of living. These two boys told how they had come to believe in Christianity. One called it his "conversion." And it was that, but quite different from the traditional conversions of Christianity. Both bore witness to Mr. Terasawa's kindly and effective counsel and advice. And both testified eloquently, though unconsciously, to the satisfaction of our reasonable gospel of Christian life. It was really thrilling.

The expression was sometimes faulty, there were mistakes of English, and sometimes long pauses while the speaker chased up a missing word. Some of the experiences were not in themselves very important. But some, on the other hand, were near to rock bottom, and expressed in clear and clean-cut sentences. And all were of value in that they came from the heart and helped us to closer friendship and understanding. To-night has been another step in our "Adventures in Brotherhood."

* * *

A CONVINCING WORD

To the Editor of the Universalist Leader:

My very good friend, the secretary of the Rochester Federation of Churches, and a member of the Social Service Committee of the Federal Council of Churches, sent me the enclosed letter out of a clear sky. It deserves publication in the *Leader* not only as a tribute, but as a convincing word to some of our people who may question the wisdom of the act it praises.

Dr. Price has preached from my pulpit several times, and the First Universalist Church of Rochester is a member of, and contributor to, the Federation of Churches. Mrs. Irving L. Walker of our church is chairman of the local Social Service Committee of the Woman's Council of the Federation.

Very sincerely,

W. W. Rose.

The Letter

Dear Mr. Rose:

Do you know that the Universalist General Convention is giving $7,000 a year for five years to the Social Service Committee of the Federal Council of Churches? This enables the committee to have a Field Secretary in addition to the staff already at work. Thus, we have now three secretaries, Dr. Tippy, Mr. Harold A. Hatch, and Rev. Charles K. Gilbert. This is a great step in advance, and when one stops to think that the Universalists as a denomination are not a part of the Federal Council, it is one of the finest and most Christian acts that I know of in recent years.

Perhaps you know all about it and had a part in bringing it to pass, but, being a member of the Social Service Committee, I want you to know that it is deeply appreciated, and I believe will have a very wholesome effect upon all of the so-called Evangelicals, many of whom are a little afraid of the Universalists. Maybe, after all, things are moving in the right direction faster than we had supposed.

Cordially yours,

Orlo J. Price,
Executive Secretary.

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MASSACHUSETTS UNIVERSALIST CONVENTION

Leroy W. Coons

Several factors combined to make the annual session of the Massachusetts Universalist Convention in Salem a splendid success. The weather conditions were ideal; the location of Salem is such that it was easily reached; the renovated and restored church made its peculiar appeal; the general stir among the laymen for the Five Year Program brought out the men. There was an interested and excellent attendance upon every meeting of the three days.

The Sunday School Association occupied the opening day, Tuesday, May 19. The president, Carl A. Hempel, called the gathering to order promptly at 10 o'clock. The devotional service was conducted by the pastor of the Salem church, the Rev. L. C. Nichols. Three addresses were given in the forenoon—the first, on "Activities of Young People," by Mrs. Richard H. Bird of Waltham; the second by the Rev. John M. Ratcliff of Beverly on "Religious Education, a Personal Responsibility;" and the third by Mrs. Caroline C. Barney of Lynn on "Special Days in the Home and School."

In the afternoon greetings were brought by George F. Newcomb for the Salem church; by Dr. Coons for the Massachusetts Universalist Convention; by Dr. George E. Huntley for the General Sunday School Association; and by Rev. Ivan S. Nowlan for the Massachusetts Council of Religious Education. Mr. Hempel in his president's address reported that there were forty-five schools represented at this session, and during the year there had been an increase of 304 in the number of members enrolled in the state. After the reports of the secretary, Mrs. L. C. Crocker, the treasurer, Arthur Coolidge, the superintendent of the Cradle Roll, Mrs. Carl A. Hempel, the superintendent of the Home Department, Mrs. P. R. Moody, and the supervisor, Mrs. Mary I. Chamberlain, the election of officers occurred, resulting as follows: President, Carl A. Hempel, Lynn; vice-president, Rev. U. S. Milburn, Everett; secretary, Mrs. L. C. Crocker, Lynn; treasurer, Arthur Coolidge, Norwood; trustees, Rev. Isaac Smith, Lowell, Mrs. Irving Young, Norwell, Mrs. Richard Bird, Waltham, Miss Minerva Dickinson, Worcester, Rev. John M. Ratcliff, Beverly. Mr. Milburn secured in a very short time the sum of $1,025 in pledges towards carrying forward the work. The remainder of the afternoon was taken by two addresses: the first on "Aids to Better Church School Music," byMiss Katharine Yerrinton of Arlington; the second by Mrs. Milo G. Folsom of Gardiner, Maine, upon "The Church School of Missions." Prof. Albert E. Bailey of Boston University was unable to be present in the evening; his topic, "How to Understand Pictures," was presented, however, by Mrs. Elizabeth Helmhold, assisted by Miss Wallace, both of Boston University.

The Universalist Historical Society of Massachusetts, under the presidency of Hosea Starr Ballou, held its annual meeting on Tuesday afternoon while the Sunday School Association was in session. The Salem church is so ample in its appointments that the two meetings could be running at the same time without the least disturbance of either by the other. The program of the Historical Society consisted of two admirable addresses. The first was upon "New England Church Architecture of the Early Nineteenth Century," by S. Winthrop St. Clair, the architect who did the wonderful work in the restoration of the Salem church. The second part of the afternoon's program was the fine story of Mrs. Marietta B. Wilkins upon "Some Pioneer Universalists in Salem."

Wednesday of Convention week is known as the day for the Woman's Universalist Missionary Society, and it is always a *big* day. This year was no exception. Two hundred and forty-nine women were present to represent forty-one Mission Circles. Of these 150 were regular delegates. The devotional services were conducted by the Rev. Isabella S. Macduff and the Rev. L. C. Nichols. Mrs. Luther Weston Attwood of Abington was the organist, while the soloist and musical director was Mrs. Florence B. Bent. Miss Grace F. White, president, was in the chair. The two chief addresses were given by Mrs. James W. Vallentyne of Portland, Maine, on the subject, "Love Never Faileth," and by Miss Macduff on "The Heart of the Matter." Mrs. Emma F. Libby of Everett reported for the Clara Barton Memorial in such a manner as to demonstrate to all the wisdom of the project going forward in the old town of Oxford. Pledges to the amount of $1,100 were taken towards the sinking fund. Greetings were sent to our missionaries in the Southland and Japan, as also to Mrs. Philena C. Start. Early in the day Miss White called to the front of the church three past presidents of the Women's National Missionary Association who were in the congregation, Miss Emma F. Foster, Mrs. Minnie J. Ayres and Mrs. Marietta B. Wilkins. These were received with most cordial applause and the waving of handkerchiefs. Miss Georgene Bowen, who is to leave for Japan in August as one of our

representatives, was accorded a hearty welcome, which she briefly acknowledged.

The following officers were elected: President, Mrs. E. R. Sampson, North Weymouth; vice-president, Rev. I. S. Macduff, Leominster; recording secretary, Miss A. Louise Barker, North Cambridge; corresponding secretary, Mrs. Nellie C. Wadleigh, Arlington; treasurer, Mrs. Elizabeth B. Willmann, Wollaston. New trustees for three years are Mrs. Emma R. Gage, Lowell, and Mrs. E. A. Wyman, West Newton.

During the afternoon meeting of the Woman's Universalist Missionary Society, the Massachusetts Chapter of Universalist Comrades held its annual get-together. The president, Dr. Martin M. Brown, just out from the Deaconess Hospital, was not only on hand but the vigorous way in which he handled his meeting did not betoken an invalid. Three speakers were heard by the nearly one hundred men present. These were Victor A. Friend, national president Universalist Comrades, whose subject was "The Universalist Layman and His Church," Judge R. W. Hill, executive chairman Five Year Program Committee, who spoke upon "The Universalist Layman and the Five Year Program," and Dr. V. E. Tomlinson, of Worcester, whose topic was "The Next Thing for Our Laymen to Do." These addresses were followed by a Round Table discussion on Convention and Parish Affairs conducted by Arthur W. Pinkham of Lynn, chairman of the Massachusetts Five Year Program Committee.

The Massachusetts Universalist Convention came to order at seven p. m. on Wednesday with the president, Dr. C. Guy Robbins, of Lawrence, in charge. The opening prayer was offered by Dr. F. W. Perkins of Lynn. After the reading of the official call for the Council and the appointment of committees, the Convention received two cordial addresses of welcome, the first from the entertaining church by its chairman, Reuben W. Ropes, the second from the city by its mayor, the Hon. George J. Bates. To these President Robbins made a fitting response. The offering for Ministerial Relief amounted to $66. Following these features of business the Convention gave itself to a service of worship. The Rev. George H. Howes of Peabody led the devotions. The occasional sermon, by Dr. George W. Penniman, of Monson, was a challenging appeal to Universalists to take their rightful place of leadership among all Christian forces in the great, pressing matter of world peace and brotherhood. His text was Matt. 5 : 9, "Blessed are the peacemakers." The evening closed with the communion service conducted by the Rev. L. C. Nichols and Dr. Perkins of Lynn.

The Council reconvened at nine a. m. on Thursday. The morning prayer was offered by Dr. Tomlinson. Then in order followed the reports of the Executive Committee, the treasurer, the auditors, the Fellowship Committee, the State Superintendent, the Committee on Nominations, the Committee on Social Welfare and the Massachusetts Federation of Churches. Dr. John S. Lowe, General Superintendent, being introduced by the president, received an ovation and in response gave a stirring address. Messages and appeals were heard from all of the auxiliary and allied organizations. Mr. Carl Olson spoke for the Y. P. C. U.; Dr. Harold Marshall represented the Publishing House; Dr. Charles Conklin urged every one to help make up the company of one thousand which he hoped to see at the Doolittle Home in Foxboro at its annual visitation day on June 2; Dr. Frank O. Hall, in the absence of Dean McCollester, appealed for more students for Crane Theological School; Dr. R. K. Marvin was a most acceptable substitute for President Peirce of Dean Academy; Frank Dewick showed that while the Doolittle Home looks after the aged, Bethany Union throws about the working girl the wholesome influences of a true home; Dr. John Clarence Lee for the Historical Society reported upon the wonderful library of the society at Tufts College, and told how the influence of Elhanan Winchester still survives in his old chapel in London; and Mrs. Emma F. Libby told what the women are doing at the birthplace of Clara Barton in Oxford.

The Rev. John Bayne Ascham, D. D., of Cincinnati, was presented to the Council by Dr. Marshall. Dr. Ascham spoke enthusiastically for the great adventure of faith which he and others are making in carrying Jesus' idea of the Golden Rule and of Brotherhood to a nation misunderstood and generally mistreated. He was followed by Judge Robert W. Hill, who explained to the Convention the real meaning of the Five Year Program, making at the same time an earnest appeal to every church in Massachusetts to get at once behind this great undertaking.

Election of officers resulted as follows: President, Rev. C. Guy Robbins, D. D., Lawrence; vice-president, Frank L.Barnes, Waltham; secretary, Rev. L. W. Coons, D.D., Boston; treasurer, A. Ingham Bicknell, Esq., Belmont; trustee for two years, Charles B. Ladd, Everett; trustees for three years, Rev. R. K. Marvin, D. D., Franklin, and Victor A. Friend; on Committee of Fellowship for three years, Rev. Arthur E. Wilson, Braintree, and George F. Newcomb, Salem; for trustees of the Publishing House for three years, Prof. Arthur W. Peirce, Franklin, Arthur E. Mason, Newton, A. Ingham Bicknell, Belmont, and Rev. Harold W. Haynes, Lowell; preacher of occasional sermon in 1926, Rev. Warren S. Perkins, D. D., Wakefield. The place chosen for the next annual meeting of the Convention was the Church of the Redemption, Boylston Street, Boston.

The day and the Council closed with the usual banquet. Nearly three hundred gathered for these closing hours. Grace was said by the Convention's guest, Dr. Ascham. Miss Grace F. White, retiring president of the W. U. M. S., introduced as speaker for the women the Rev. A. Gertrude Earle of Methuen, whose subject was "The Next Adventure in Christian Living," and Dr. Robbins presented as the representative speaker for the Convention, the Rev. Samuel M. Lindsay, D. D., of the Brookline Baptist church, whose topic was "The Story of the Parable of the Prodigal Son." At a little past nine o'clock the sixty-sixth session of the Massachusetts Universalist Convention came to a close, conscious of a year of splendid service and looking forward to a year of real achievement.

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THE PARABLES OF SAFED THE SAGE

The Parable of Men and the Man

I visited an Island named Hawaii, and they desired of me that I would speak unto certain Boys who were in a School. And I talked to them of their Beautiful Island, and of the Great Country of which it is a part. And when I had finished they wanted me to speak on.

And the master of the school said, They desire that thou shouldest tell them about the man who is lost in the Cave.

Now as we journied there had come unto us day by day certain tidings of Floyd Collins, who was imprisoned in a Cave in Kentucky, and how men were at work if haply they might dig him out.

And I journied on to Japan. And there I spake unto the students of an University. And one of the Professors said, If thou hast ever been in Kentucky, and knowest anything about the Caves that are therein, say something about Floyd Collins.

Now in those days there were Fires and Floods and Pestilences, and many thousands of men died, but in the lands I visited folk were talking of one man, shut out from the sunlight, and the whole world looking on with eager hope while men digged down to rescue him if it might be possible.

Beloved, we live in an age of Mass Psychology, and Corporate Organization, wherein it often seemeth that one man counteth for very little. And men ask doubtfully whether one man can mean very much unto God, or whether it can greatly matter what shall befall one man more or less. But the Blessed Lord Christ hath taught us what we have to learn again and yet again of the value of One Man. There was a Shepherd who had an hundred sheep and lost one and was not content with his ninety and nine; and there is a heart in every human breast that careth not for masses but for the individual man. Yea, and there is a Good God who is not willing that one of these little ones should perish.

What the Religious Weeklies Are Saying

BITS OF NEWS THAT SWEETEN

When the Methodist church at Hancock, N. Y., was burned last winter the Roman Catholic priest of the village announced that his people would conduct no fairs, bazars or other money-raising enterprises until the Methodists had a free field for six months in which to canvass the community for subscriptions toward rebuilding. The priest further exhorted his people to co-operate with their fellow Christians in repairing the loss. A bit of news like this makes the people outside the churches admit that there is something in Christianity after all. It is such incidents, sometimes emanating on one side and sometimes on the other, which help to sweeten the bitter feeling which is stirred up by Protestant and Catholic writers and speakers.—*New York Christian Advocate.*

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AN UNWISE SUPPRESSION

The suppression of an issue of the Harvard *Lampoon*, and its removal from the newsstands by the police of Boston and Cambridge, for alleged indecency, brings into striking emphasis the fact that censorships and suppressions, which most people regard as necessary and legitimate in their place, lose much of their value through ill-advised and misdirected zeal, and through their failure to suppress the things that most need suppressing. This issue of the *Lampoon* was a skit on the *Literary Digest*, so cleverly gotten up to caricature that weekly that the police in their raid on the newsstands are said to have seized copies of the *Digest* as well, which they were compelled to return with apologies. The "indecency" alleged by the police is said to have consisted in the inclusion of the American flag, in a cover cartoon based on the famous picture of *Washington Crossing the Delaware*, and in a caricature of Manet's famous picture from the nude which has hung for years in the Luxembourg. We have seen a copy of the suppressed paper, and there would not seem to be the slightest ground for charging indecency on the first count. It is incredible that the editors of *"Lampy"* could have intended any offense against the flag, and only exaggerated patriotism, itself the worst possible caricature upon the sane and soundly wholesome variety, could have detected in the humorous treatment of the artist's portrayal of an historic incident any discrediting of American ideals or institutions. Real reverence for great things is never promoted by the suppression of good fun, and patriotism would be seriously endangered if it became entrenched behind the absurdities of chauvinistic zeal. That is not the American way.

The other matter—the treatment of Manet's picture—would seem to be one of questionable taste, but hardly a matter of calling for such drastic action as police suppression. In many American communities Manet's picture would itself be considered an offense against decency, but, whatever one thinks of it, it has had an important and significant place in the world of art. A lampoon upon it ought to be judged by reference to the original and its recognized place in art. According to the Harvard daily *Crimson*, Professors Chafee and Frankfurter have urged the editors of *Lampoon* to fight the matter in the courts.

Meanwhile, while these events were enacting, a Boston Sunday newspaper has perpetrated what is, regardless of its legality, a far more serious offense against decency. It seems incredible, but this paper has actually published an article of absolutely no literary value, and of no significance whatever except for its appeal to lewd interest, in which a woman recently notorious in a British court trial tells under her own name the story of her immoral intrigue with a famous British general. The fact that indecency of this sort can not, probably, be suppressed by the law, should not prevent the suppression of indecency that the law can reach. But where the law spends its strength in suppressing things that are primarily of humorous interest, and in which any indecency is a matter of doubt, or of a super-sensitiveness that senses meanings never intended, the actually and grossly indecent things are apt to go unchallenged. Censorships and suppressions are capable of serious abuse, and in so far as they are abused they defeat the only purposes that give them validity.—*The Congregationalist.*

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IN DARKEST NEW JERSEY

Roger N. Baldwin, director of the American Civil Liberties union, has been sentenced to six months in the county jail at Paterson, New Jersey, on a charge of "unlawful assembly." Six months ago Mr. Baldwin, accompanied by a small group of strikers from the silk mills of Paterson, took his stand on the steps of the city hall of that city. "I am about to read the bill of rights," he began. Immediately, policemen arrested him and six of his comrades. The chief of police had previously closed a private hall that had been rented for the purpose of holding the meeting. Mr. Baldwin and his companions were brought to trial under a statute of 1796, invoked now for the first time. Under this previously unused statute it was necessary to argue that an attempt had been made to create a riot or disorder, whereas the defense contended that it had no purpose in view other than to protest against the arbitrary action of the police in denying to the strikers the right of free speech and assembly. The judge, Joseph A. Delaney, after holding his verdict under advisement for more than three months, sentenced Mr. Baldwin to six months in jail, and his companions to the payment of light fines. The directors of the American Civil Liberties Union have publicly announced their corporate responsibility for Mr. Baldwin's act, and are carrying the case to the Supreme Court of New Jersey. Mr. Baldwin himself says that his chief concern is the securing of a court decision which will establish the future rights of citizens in an industrial center like Paterson. If no rights except those allowed by the police obtain, and police conceptions of constitutional liberty are to afford the accepted standard, free speech in such communities must be a good deal of a myth. It is a hard road that Mr. Baldwin is walking, but the end in view is of national importance.—*Christian Century.*

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AS THE REGISTER SEES US ALL

That hebdomadal duty, reading the church papers, has again been done, and the dulling and blurring of what Ring Lardner says we playfully call our brain, is once more a complete success. In witness whereof we write these paragraphs.

Each week we study the religious situation through the columns of sixty-five so-called religious journals, and we believe we know much better than some well-intentioned gentlemen, who have no such trying experience as ours, what the churches are doing. The simple truth is they are not doing anything; that is, hardly anything that really counts. Most of the articles in their papers are not interested in the objectives of religion in a world left running in the hands of incompetent and unspiritual men; most of the articles are the literary mechanics of getting mission boards out of deficits and warning of the retrenchments to come. If ever we had business in religion, we have it now.

But what about religion? Have we any religion in the churches? Take their word for it, that is, the church editors' word, not much. They are exactly where the journalistic and denominational grandfathers were sixty years ago. Religion ought to be progress. We hear from optimists who walk down fleecy clouds that great changes are coming in all the churches, that liberation of the people from the stupid and mischievous dogmas is going on apace, and some day we shall see all people one with us. Where is this true? We have just read carefully the Easter numbers. Sixty-one of the total list are at exactly the same theological and spiritual spot that John Calvin occupied four hundred years ago.

We challenge any editor or any reader to show us a single orthodox church's departure from the doctrines "once delivered." Which of these has been changed in the least degree, in harmony with the advancement of knowledge, social experience, and the approved means of serving mankind? Virtually all the church papers use the same medieval language and mean to convey, without the slightest danger of misunderstanding, the same medieval precepts which were formulated in the miscalled Reformation. They only refer to present-day conditions in their special departments which are brief digests of news of the world. These things are printed as a sop to secularity. They have no spiritual meaning. Religion is kept apart from the life that now is, except when denominational pride would spur and lash the laggard to give.

In this abysmal condition, one finds here and there that hoary and hollow assurance that all the churches are growing liberal. We note how parish ministers of liberal congregations say the good time is coming. Oh, if they would get outisde their parishes; or if they would read the church papers; if they only knew. And if they would work. There is no liberalizing in the orthodox churches. A comparatively infinitesimal number of people in such churches will call themselves liberal, but please go to their place of worship, and hear what you hear. It is a repository of archaic symbols and solemn doctrinal ghosts. The near-liberals go up regularly and take it all in, and the last thing they would do would be to break the iron bands that keep them prisoners. If that were not so, the honestly free and liberal churches would number hundreds of thousands. The fact is we have great work to do to free the captives of walled-in Christendom. Their souls are bound, and the conquest of the prison keepers must be to our hands. For this cause we came into the world.—*Christian Register.*

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MR. NASH BEHIND NEW CHRISTIAN ENTERPRISE IN TURKEY

On no subject is there greater diversity of opinion than as to the proper course for the Christian enterprise to follow in the republic of Turkey. It is almost impossible to reach a consensus of opinion as to what the situation now is, let alone what the future procedure should be. But it is clear that Mr. Arthur Nash, of Cincinnati, by his guarantee of the budget for the proposed Turkish-American clubs in that country, has interjected a new and lively element. Christian work in Turkey—if there is to be such a thing—must largely be built anew from the ground up. The project that Mr. Nash is backing proposes one method of doing this. It is a method worthy of close attention. The story of the latest Nash gift is simple. Mr. Nash was approached by Mr. Asa Jennings, for many years a Y. M. C. A. secretary working among the Christians in Smyrna. At the time of the Smyrna disaster Mr. Jennings distinguished himself by directing the rescue of thousands. It was he who induced the Turks to allow even Greek ships to come into Smyrna harbor and carry off refugees. He has implicit confidence in the word of honor of a Turk, once it is personally given, and says that he would rather work with Turks than with any of the other nationalities of the Near East. Mr. Jennings brought to Mr. Nash the assurance of responsible Turkish officials in Angora that they would welcome a resumption of the sort of service that the Y. M. C. A. has been rendering, providing that such service was conducted under the control of boards on which Turks had representation, and that the name Christian did not appear in the title of the organizations thus carried on. Mr. Nash, who recently inspired his denomination, the Universalists, to raise a million dollar fund to be spent outside the work of the denomination, rose to the opportunity suggested by Mr. Jennings with a guarantee of a $50,000 budget for five years. Mr. Jennings is now on his way back to Turkey, where the first club will be opened in Angora, the capital. In a few months he will be followed by Dr. John Bayne Ascham, who is leaving one of the conspicuous Methodist pulpits of Cincinnati to engage in this new religious adventure.

Reduced to its essentials, the enterprise which Mr. Jennings is starting in Angora is a Y. M. C. A., without a title. The title has been changed in order to omit the word Christian, which is an offense to Turkish susceptibilities. And the new title, Turkish-American clubs, is adopted as evidence of the basis of cooperation and mutual regard on which the work is to be done. Control will be in the hands of a board with six members, three Turks and three Americans, with the Minister of Education an ex officio member and chairman. Property will be vested in this board without reservation, and it is believed that in time the work will be supported largely from Turkish sources. Many will view the new undertaking with misgiving. The omission of the Christian label from what is to be a clear-cut piece of Christian work—the Turks make no objection to as much emphasis on the person and message of Jesus as Mr. Jennings and his associates may desire—will seem to some like disloyalty or unworthy compromise. It needs to be remembered, however, that when the Turk hears the word Christian he does not think of the things that an American thinks of. He thinks of the political and military intrigues of Greeks, Serbs, Bulgarians. He thinks of the infamous near eastern diplomacy of Russia, France, Britain. He may not take to himself much unction: there has been plenty of reason for the appellation "terrible Turk." But if he has slaughtered, so, he knows, he has been slaughtered. If he disgraced himself in Smyrna, so did the Greek troops disgrace themselves in retreating on Smyrna. So the very word Christian has come to carry an import, with him, that keeps him away from Christ. The enterprise that Mr. Jennings is launching may be wise or unwise; right or wrong. Time will tell. Certainly it marks an adventure worth watching. To see this group of men leaving aside the formulas of the past, and going back into Turkey relying on their faith that the Turk will respond to a Christian approach when he is treated, not as a monster, but as a man and a brother, makes it possible to dream that, even in the Near East, some great new day for the Lord Christ may be about to dawn.—*The Christian Century.*

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SARGENT—A FRIEND OF BOYS

Some fifty boys, bound for a recent Y. M. C. A. Older Boys' Conference, arrived at Rutland, Vt., at 2.15 in the morning. The train was hours late. The boys were tired and hungry, and the weather was stormy and biting cold. Homes could not open at that time to receive them. Among other passengers was a huge figure, well above six feet and proportionately built—a man well known to Vermonters but to the boys just another traveler. Says the St. Johnsbury *Republican:*

> The big fellow-traveler asked a question of the leader, and an invitation was extended to the cold, hungry lads to gather around the counter in the railroad restaurant. The food was hot and appetizing. The big stranger disappeared after financing arrangements for his guests to eat heartily. Not until members of the Rutland welcoming committee arrived did the boys know whose guests they had been. "That's John G. Sargent," they were told. "He knows boys, and he's the best lawyer in Vermont."

A few days later the boys read in the newspapers that their big host had been appointed Attorney General of the United States by President Coolidge.—*The Congregationalist.*

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In opposing the plan of the War Department to make Armistice Day the occasion of an annual Defense Day muster of the nation's military forces President Coolidge took a sound position. He expressed the belief, shared by millions of Americans, that such a use of Armistice Day would violate its spirit, since it was a day which should be dedicated to the consideration of peace rather than war. The President knew how ill-advised such a demonstration would be, following his protestations to Europe that America wished to take the lead in promoting world peace.—*The Churchman.*

Understanding Our World

Senator Borah's Speech in Boston

Senator Borah's address in Boston May 11 shows him a doughty defender of a dogma. He does not build his argument about the World Court on facts. He builds it on a conception which ignores them. He seems unwilling to recognize the events that have occurred since 1920, and hence his argument has not got beyond the 1920 stage of insistence on the possible dangers in remote contingencies which the written word does not exclude.

His chief criticism of the Court relates to its power to give advisory opinions to the Council of the League of Nations. He deduces from this that the Court is under the "domination and control of an international political institution" (*Boston Herald* version), and that the Court is now the "legal department of the League" (*New York Times* version). He does not analyze the events of the past three years. He does not state what has happened in twelve cases in which the Court has been asked for an advisory opinion since 1922. He asserts that it is in the nature of courts to reach for power, but he hardly even alludes to the record of the World Court during the eight sessions it has held.

It is surprising that Senator Borah chose to make his attack in Boston. Since 1780 the Massachusetts Supreme Court has been giving advisory opinions to the Governor and Legislature of this Commonwealth. More than 150 such opinions have been given in 145 years. Only a few days ago the Supreme Court told the Massachusetts Legislature in an advisory opinion that a statute on compulsory automobile insurance would be constitutional. Massachusetts is not alone in North America in this practise. Numerous other State Supreme Courts have the same jurisdiction. The Supreme Court of the Dominion of Canada exercises similar jurisdiction, and during the past few months it has handed down several advisory opinions. In England the same power is exercised by the Judicial Committee of the Privy Council, as in the notable Irish Treaty case of last summer.

In order to make his point that the Court is an "attorney" and "subordinated to political power," he calls it the League's "Department of Justice." Such a description will appear fanciful at Geneva or at The Hague. For the Secretariat of the League has a legal section which gives legal advice to the Council, composed of eminent lawyers from Holland, Belgium, Great Britain, Spain and Colombia. When any special question arises, like that of interpreting the Covenant at the time of the Corfu crisis, the Council sets up a special committee of jurists to study it. This has occurred a number of times in the last five years. Each of the twelve instances in which the Council has asked the Court for an advisory opinion has related to some legal dispute or question which had arisen in practical affairs to demand solution. So Geneva would not recognize Senator Borah's description.

At The Hague it will sound as strange. The Court has carefully guarded its independence of all political influence. In one case it refused to give an advisory opinion requested. In every case, it hears argument of counsel (in this respect differing from the Massachusetts Court) and its opinion is read out in open court before it is ever sent to Geneva. It has decided that no secret opinions will be given, and it has reserved the power to pass on each request to see whether it relates to a proper subject-matter. Senator Borah (in the *New York Times* version of his speech) fears because all this is not spelled out in the Court's statute. But surely a practise is important, and, once established, it can not easily be disregarded.

Much was made by Senator Borah of amendments which might have been made to the Covenant if the Protocol of Geneva had gone into effect. It was a slip to say that these amendments had been accepted by forty-odd nations. But it is now quite clear that the Protocol of Geneva will not come into force as it was drafted last fall; and Secretary Hughes proposed that the United States stipulate that no amendment can be made of the statute without our consent. This would be true whether we stipulated it or not, if the United States had ratified.

Senator Borah is opposed to our making reservations. He seems to ignore the fact that fifty and more states must be got to agree; that if each of them would insist that all its own views be accepted there would be no agreement; and that agreement necessarily involves some accommodation to other points of view. And he wholly ignores the nature of Secretary Hughes's proposed "conditions and understandings" when he says that any reservation would admit that the Court is dangerous as it stands.

Senator Borah complains that 300,000,000 white people are absolutely excluded from the World Court. The statement is wholly misleading. The Court is open to any state. Germany has already appeared before the Court three times, though not a member of the League. Hungary appeared before she became a member of the League, and Turkey recently appeared and will appear again in June. If Senator Borah means that Russia and Germany are not parties to maintaining the Court, what assistance has he given to making them parties? If there is now prospect that Germany will be admitted to the League in September, and consequently become able to sign the Court protocol, this is in no degree due to encouragement she has had from the United States Senate.

But a far more serious objection to Senator Borah's position is, in my judgment, that he is fundamentally wrong in wanting to exclude advisory opinions from the new international jurisprudence that is developing. A dispute between states usually creates a very delicate situation; it usually involves political imponderables which can not easily be simplified or directly dissolved; it is almost always difficult to segregate the political elements from the legal. For these reasons it is difficult to get the whole dispute before a court. Mediation and adjudication must then proceed hand in hand—the political questions and the legal questions may best be handled at the same time, albeit by different bodies. I therefore find it difficult to see why any one who desires to increase our peace-making power and who studies the facts of the various cases that have arisen since the war can oppose advisory opinions as given by the World Court. We are essaying a most difficult task, to keep the world's peace. Let us avail ourselves of any device, of any mechanism, which may possibly be of service.

What does Senator Borah propose? The *Boston Herald* reports him as saying that "compulsory arbitration is an absurdity," but also that he would "give every nation, large or small, the right to go into the Court and issue a process against any nation that is doing it an injustice." We are having enough difficulty in getting the Senate to consent to our helping to maintain the World Court without agreeing that it may ever handle any case in which the United States is involved; but our difficulties would be increased a thousandfold if we allowed Senator Borah to rewrite the Court's statute and to give to Haiti and San Domingo power to hale the United States before the Court.

The fact is that Senator Borah has been driven from one position to another in this matter. He began by objecting that the Court had no compulsory jurisdiction. Of course it had a large amount, but he thought it not enough. Later he wanted a court to be based on a fiat outlawing war. But when the Protocol of Geneva was drawn up for that purpose he would have none of it. Then he emphasized his view that no court could be created until international law had been codified. In this he ignored the 900 current treaties registered at Geneva in the last five years. Now he centers on advisory opinions.

Manley O. Hudson.
Harvard Law School, Cambridge, Mass.

Home and Children

NOW I THANK GOD

Now I thank God for this, His Gift
Of one spring more in which to see
The first, faint line of living green
Touch somber hill and naked tree;
In which to feel, through quickening turf,
Through my own reverent deep drawn breath,
Through lifted wings of butterflies,
Free life exulting over death.

Mabel Cornelia Matson.

* * *

THE FAITHFUL MEMBER

WHEN our grandmothers were young there were no automobiles. On Sundays people rode to church in a covered buggy or in the family surrey.

David Mason was proud of his father's new, shiny surrey, and no less proud was Laddie, his collie dog. That surrey, drawn by old Mike, the largest farm horse, never left the yard on a Sunday morning without Laddie close beside it. When the family reached church Mr. Mason would hitch the horse to a post in the church yard; then he and his wife and Dorothy and David would go into church, and Laddie would lie down under the surrey and wait for them to come out again.

One warm Sunday morning the family arrived at church a little earlier than usual, for they wanted to greet the new minister. When they were about to go in David stopped and patted Laddie's head.

"Good-by, old fellow," he said, "I wish that I could stay out here in the shade with you to-day and chew a piece of timothy grass."

About the same time Laddie must have been thinking that he wished he could go into the church with the rest of the family and hear the new minister; for while the organ was playing the first hymn in came Laddie. He walked in a slow, dignified way down the main aisle to the fourth pew from the front, where the Mason family sat, Mrs. Mason first, then Dorothy, then Mr. Mason and then David near the aisle. Laddie stopped beside him and looked questioningly up into his face. David looked straight ahead and would not notice him; then Laddie placed a gentle paw on David's knee. He was not used to being ignored.

David looked at his father, but Mr. Mason was attending to his singing book and did not see Laddie at all, and so David bent over and whispered: "Lie down, Laddie!"

Laddie, who was accustomed to obeying his little master, lay down in the aisle close to David. When the choir began to sing Laddie pricked up his ears, but David motioned him to be quiet, and not a sound did he make. At the close of the Bible lesson the minister looked down and saw the dog. David's heart thumped with anxiety, but the minister announced the next hymn just as if the appearance of a dog in church were a common happening. All through the long sermon Laddie kept perfectly quiet; sometimes he snoozed a bit with his nose tucked in between his paws, and sometimes he snapped a troublesome fly, but he did it so quietly that he disturbed no one. Mr. Mason did not know the dog was there until the sermon was nearly done. Laddie was sleeping quietly then, and Mr. Mason decided it was best to let sleeping dogs alone.

When the service was over the Mason family marched solemnly out of church. Laddie marched solemnly out with them. David's face was very red, for many people looked at the dog and smiled. At the door the new minister was shaking hands with members of the congregation. When he clasped hands with David, his eyes twinkled.

"I should like to shake paws with this visitor to-day," he said, looking down at Laddie. "His conduct was excellent."

At his master's bidding Laddie solemnly gave his paw to the Rev. Mr. Wilson, who shook it gently. "I like collie dogs," said the new minister, "and if he is always as good as this, he may come again."

It is a strange fact that after that Sunday Laddie always followed the Mason family into church and lay there quietly in the aisle until the service was done. Indeed, the neighbors say that one Sunday morning when the family was kept at home on account of sickness Laddie went all the way to church alone, walked in and lay down at the entrance to the Mason pew. When the service was done he walked quietly out with the rest of the congregation and went home.

The new minister always called him "the faithful member of his congregation."—*Carrie Belle Boyden in Youth's Companion.*

* * *

WILLIAM AND LIZZIE

From *Touring Topics* we select a few of the quasi-references to motors and motoring which it has discovered in Shakespeare:

"I like a new tire."—*Much Ado About Nothing.*

"The horn and the noise o' the monsters."—*Coriolanus.*

"Our lamp is spent; it's out."—*Antony and Cleopatra.*

"As I came along I met and overtook a dozen."—*Henry IV., Pt. 2.*

"His flight was madness."—*Othello.*

"Slaying is the word, it is a deed in fashion."—*Julius Caesar.*

"My dial goes not true."—*All's Well That Ends Well.*

"In a ditch he bides, with twenty trenched gashes in his head."—*Macbeth.*

"The rankest compound of villainous smells that ever offended nostril."—*Merry Wives of Windsor.*

* * *

SMALL CHANCE FOR THE HUNDREDTH MAN

In a Western court a man was on trial for horse-stealing, and his lawyer in summing up the case said: "I respectfully ask your honor to instruct the jury that the fundamental principle of law in this country is that it is better for ninety-nine guilty men to escape than for one innocent man to be found guilty."

"Yes, that is true," said the judge, "and I so instruct the jury; but I will add that it is the opinion of the court that the ninety-nine guilty men have already escaped."—*Youth's Companion.*

* * *

LOGICAL

"The Chinese," explained the scientist, "invented paper from seeing the wasps build their nests."

"Yeah," agreed the lowbrow, "and I suppose they invented gunpowder from seeing guns being fired."—*American Legion Weekly.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Peace and Patriotism

Ten Years After. By Philip Gibbs. George H. Doran Company. $2.50.

Patriotism Is Not Enough. By John Haynes Holmes. Greenberg. $2.00.

The Road to World Peace. Oscar Newfang. G. P. Putnam's Sons.

Sir Philip's glorified journalism, Dr. Holmes' untrammeled idealism, Mr. Newfang's labored logic, all come to the same conclusion: war must end. Otherwise all sorts of horrible things will happen to the race, and civilization will stagger, even if it does not fall. Sadly familiar the statement seems, but countless repetitions are needed if the lesson is to take effect.

Sir Philip's method of attack commends itself because it takes advantage of the awareness of war's horrors which most of us felt in 1918. It has frequently been said that the greatest hope of peace would die if effective measures against war were not taken within the lifetime of the generation which fought the Great War. Already the detestation of war which was general five years ago is waning, and most of us are settling back into the ruts of indifference. Out of those ruts Sir Philip would shake us by recalling to our minds the bitter days from 1914 to 1918 and by showing us the melancholy fruits of the conflict.

Perhaps the best thing about the book is that Gibbs succeeds in recreating the mood of exaltation as well as the agony which the world experienced during the war. With his sweeping pen he depicts England, dozing in complacency in the spring of 1914. Then he shows the nation thrown into the war, the people aroused despite their ignorance of the causes of the war, the colonies loyal to the motherland. He tells of France as he saw it, a France where fear and courage and determination mingled. After he has summoned to mind the sense of high adventure of the opening months, he recalls how the spirit of idealism waned, to be succeeded by strained, jaw-set doggedness. Finally the participation of America, the last attack, and the armistice: "So it ended with a kind of stupefaction in the minds of the soldiers. . . . Many of them had a curiously dead feeling at first. . . . Civilization had been saved? To Hell with a civilization which had allowed this kind of thing!" . . .

So he paints the war! And then he unfolds the panorama of Europe under "the uncertain peace:" idealism shattered, the League paralyzed, France a victim of militarism, Russia in revolution, England filled with unemployed, Austria suffering to the point of agony, Germany poverty-stricken and bitter over the occupation of the Ruhr, Greece ruined. Perils he sees at present: the dangers of racial conflict, the possibility of the Russian menace, the threat of revolt in the colonies, the prospect of a long period of economic maladjustment. Hope he sees too: a growing sentiment for peace, liberalism rising in France, America regaining her idealism, intolerance losing its strength in many lands. Wherefore he concludes: "Ten years after the great sacrifice of youth peace is not assured for the babes who are now in their cradles. But, ten years after, there is the beginning, at last, of a world opinion rising up against the war-makers, eager for some new form of international law, determined to prevent another massacre of young manhood by the science and machinery of destruction, aware of the evil forces that are working for new conflict. The tides of hate are on the ebb in many countries. The spirit of peace is spreading, if slowly. It is the hope ahead. Ten years after let us remember the splendor and the spirit of the youth that died for ideals not yet fulfilled."

To our symposium on war and peace Sir Philip's contributions are those of a reporter. He exhorts but he also describes. Dr. Holmes is a preacher, one of the greatest of our times, a man of strength, a man to awaken the sluggard conscience of a nation. A consistent pacifist throughout the war, preaching his gospel up and down the land and commanding respect for his courage, he once more addresses himself to the problem of arousing people to recognize the moral evil of war. His book is like a good sermon, short, full of illustrations, and hammering on one or two simple ideas.

Dr. Holmes' method of procedure is as simple as it is effective. He describes patriotism in glowing terms, praising love for country. Next he discloses the connection between patriotism and war. Raising his hands in a dramatic gesture he asks why so fine a thing as patriotism should have such evil results. Since no one is impolite enough to interrupt and answer his question, he answers it himself: Patriotism leads to war because it is associated in people's minds with defense of country. He finds love of country no exception to the rule that love is blind, and therein lies the difficulty with patriotism. In truth, he declares, it is not really love but loyalty, for "love may be universal, but loyalty must be single."

Most of the book is an attack on the idea of "my country right or wrong." He discourses on the duty of civil disobedience, on the nature of true loyalty, on the evils of war and the hope of outlawry. Again and again, and in a variety of ways, he appeals for the patriotism which "is concerned with loyalty to a nation's soul." As he epigrammatically puts it, "He loves his country best who loves it at its best." His title is not accurate in a way, for it is not patriotism which is inadequate but patriotism as we commonly find it. The true, the high patriotism he commends, the patriotism which realizes the unity of the race and the freedom of the individual soul. To make such an ideal common he relies on religion and education.

The temptation to be flippant with Dr. Holmes' book lies in his grandiose rhetoric, but though flippancy is warranted it must not be carried too far. The spirit of the book is temperate and tolerant, marked by deep and sincere moral fervor which is nowhere more apparent than in the dedication to Romain Rolland. Dr. Holmes does not pay much attention to economic difficulties in the way of the abolition of war, but perhaps he has gone to the heart of the matter. If the love of country and the love of humanity praised by him—and practised by him—were to become general, economic problems would still exist and would still be fraught with difficulty, but there would be little danger of recourse to war.

Sir Philip and Dr. Holmes have in common a desire for peace and the ability to write an interesting book. Mr. Newfang shares with them the first quality but not the second. His treatise is dull and on the whole commonplace, offering few new ideas and presenting all the old ones in the same old way. Its one virtune, in addition to the author's evident longing for harmony, is thoroughness. It begins by a conventional list of the causes of war, proceeds to relate the need for a world legislature, a world court, and a world executive organization, states the advantages of a world government and attempts to answer the objections against it, describes the world's progress toward such an ideal, and concludes by showing how the League of Nations and the Permanent Court might develop into the desired government. It is written with monotonous simplicity, and abounds in platitudes.

Such originality as the book possesses is to be found in the fourth section. Mr. Newfang, after a long description of the workings of the League, suggests possible modifications. He proposes that the Council of the League become a world cabinet, to which national armaments should be gradually transferred, that the Permanent Court be given compulsory jurisdiction, its decisions to be enforced by the Council, that the Assembly of the League become a bicameral legislative body, nations being represented

(*Continued on page* 29)

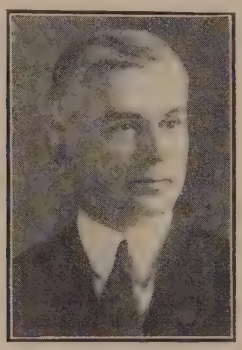
Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

The Institute Pamphlet, which gives details regarding places, prices, courses, dates, credits, and other matters of importance, is ready for distribution. You ought to read it, even though you are absolutely certain that you never will attend an institute. It is enlightening. Send for a free copy.

THE INTERNATIONAL JOURNAL

You have subscribed, have you not? Pastor, church school officer, teacher, parent, or simply good-citizen-in-general, you ought to be a monthly reader of the *International Journal of Religious Education*. The leaders in our best schools declare freely and frankly that they could not do half as well if they did not have the encouragement and the guidance of this excellent periodical.



Here is a picture of the gifted editor, Rev. W. Edward Raffety, Ph. D., D. D. He permits us to publish it on the express condition that we shall say that he is the personal friend of the president of the General Sunday School Association. He certainly is a friend worth having.

The *International Journal* presents in each issue about fifty pages of valuable articles and almost equally valuable advertisements. The keenest and most successful workers in all denominations contribute to its pages the best of their thought and experience. Yet the suggestions are not beyond the use of leaders in schools of ordinary constituency.

The price of the *Journal* is $2.00 a year for single subscriptions or $1.50 in clubs of five or more. Of course the Universalist Publishing House is an agent.

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A GATEWAY TO GOOD WILL

A book of the above title has been added to the Loan Library. It will be of great service for those who wish to arrange programs for the teaching of good will. It is compiled by the Peace Education Committee of the Friends and includes prayers, poems, stories and pageants, all of a very high order.

The price is fifty cents and the book may be ordered from the Friends Committee, 304 Arch St., Philadelphia. The Association also has other material for peace programs in mimeographed form which it will be glad to loan.

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A FEAST IN PROVIDENCE

At the Church of the Mediator, in Providence, a church school banquet is held every year. It is reported (as we expected) that this year's gathering was "the best ever." Mr. Fred C. Carr was toastmaster and he introduced very happily the eight other speakers.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

LAYING THE FOUNDATION

A recent letter from Miss Powell says: "The men were breaking ground for the cellar for the new house, April 17." The next word comes from Mrs. Markley that "the crew began work on the foundation for the new house to-day. Mr. Will Warren, Mr. Theodore Long, Alonzo Warren, Trull team and one boy and Richard helped some."

This foundation is to be of stones taken from Pigeon River, which is near by, and will make a beautiful wall. On May 7 work began in earnest, seven men and a pair of horses were on the job and things were moving right along; a ton of cement arrived and the stone mason began that morning to lay the wall.

What does this mean? That the house we have been talking of for months, the great need of it, has really been started; the foundation will probably have been finished when you read this. Have you thought that you would like a share in this building, the first building to be erected for Mountain work by our Association? Help us to finish this building, by sending your pledge in promptly.

* *

A GOOD YEAR IN NEW HAVEN

The Mission Circle has held nine regular meetings during the past year, on the second Friday of each month. We have had fifty-seven members on our list, including eight honorary members, and two life members. During the year six new members have joined the Circle: Mrs. Lawton, Mrs. McClean, Miss Florence Walker, Mrs. Hendrick, Mrs. Bailey and Miss Williams.

We regret to record the death of one of our members, Mrs. Richards.

We have had an average attendance of twenty, and have had forty-two visitors during the year. The total members' report for the year is as follows: $251.50, 532 calls, 176 garments, 779 magazines, 242 *Leaders*, 117 letters (18 writers); 23 dozen eggs, 28 glasses of jelly, 19 cans of fruit, 6 bushels of potatoes, besides dinners, fruit, flowers, clothing, candy, the amount of which was not specified.

We have contributed during the year, besides our regular quotas to Japan and North Carolina, to the Murray Grove Association, the Home for the Friendless, the Florence Crittenton Mission, Camp Hill, Ala., to the work of the leper society through the banks distributed last year, to the Christmas and Easter church decorations, in addition to which we have sent a barrel of clothing and a box of books to Rev. L. P. Jones at Clinton, N. C.

We have raised funds during the year by the use of the missionary boxes, by a special Lincoln's Day banquet, by an entertainment given at the home of one of the members, Mrs. Rudge, and by three informal sales of articles contributed by members of the Circle.

We have had special talks arranged by the program committee as follows:

Dr. Zen Wey Koh, a student in the Yale Graduate School, has spoken to us on child hygiene work in China, Mr. F. R. Millican of the Yale Divinity School has spoken on "China, Our Next-door Neighbor," and Miss Kirk has given talks on our Mission in Japan, and on China. It has been a particular privilege to our Mission Circle to have Miss Kirk with us through several months of the past year to bring us into closer touch with the missionary work of our Church.

Winifred A. Thompson, Secretary.

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UNIFORM NAME

A uniform name for local and state organizations has been advocated for the past three years, because it is the logical condition which should exist, as well as a step toward efficiency.

It may be interesting to note that sixteen of the twenty-three state organizations are Associations, as follows: Alabama, California, Florida, Georgia, Illinois, Indiana, Iowa, Michigan, Minnesota, New Hampshire, North Carolina, Ohio (vote passed last year but to conform to state laws it must be ratified at another Convention), Rhode Island, Texas, Vermont and Wisconsin.

Those using the name Society are: Connecticut, Maine, Massachusetts, Missouri, New Jersey, New York and Pennsylvania.

If any state is listed incorrectly, kindly make it known. Would it not be fine if the seven State Societies would make it unanimous for Association?

Our Young People and Others

Conducted by Granville Hicks

SUMMER CONFERENCES

The *Christian Century* not long ago discussed editorially whether or not there was a youth movement in the Churches of the United States. Very wisely the editor expressed both ignorance and scepticism on the subject, and contented himself with referring to the activities of the Methodist and Presbyterian young people. He wrote, "It is hard to say why this religious youth movement, that has been felt so clearly by these two denominations, should not have come to expression in other bodies." As a partial answer to this question, however, he suggested that the Methodists and Presbyterians seemed to be able to encourage the young people without taking away their initiative. Again, speaking of the projected student conference which it is hoped can be held during the coming Christmas holidays, the editor remarked that there would be great possibilities if the "hands off" policy were followed.

Most observers are inclined to agree that the value of conferences varies in direct proportion to the amount of initiative given the young people themselves. This summer presents a noteworthy assortment of conferences, several thousand in number. Many of them will be carefully controlled by older people. A few will be truly in the hands of the young people. From these latter will come the important results. It is not that a free and open conference is always more progressive; frequently the older people are more radical than the younger and the measures they railroad through are remarkably liberal. Not the results but the means are significant, and a conference that is managed from the top has little value, however well the resolutions it adopts may read.

Church Conferences

Among the conferences that are of particular interest to us are those to be held by the Young People's Religious Union of the Unitarian Church. In all the Y. P. R. U. is holding eight conferences, of which the most important is that to be held at Star Island, June 27 to July 11. To this conference it is hoped that members from all parts of the country will come, but, since it is out of the question for large representations from distant sections to attend, district conferences have been arranged at Inverness, California, Laguna Beach, California, Clear Lake, Wisconsin, Linwood Park, Ohio, Humboldt, Iowa, Hanska, Minnesota, and Rowe, Massachusetts. The Clear Lake and Linwood Park conferences are new this year, the latter being sponsored by the Cleveland Unitarian church. The Humboldt conference is backed by the Iowa Unitarian Association.

The Young Friends are also planning a number of conferences. As usual the conference at Earlham College, Indiana, will be the most important and the most widely representative, but there will also be conferences in the East. From August 31 to September 7 a conference, limited to 325 and including young people between sixteen and thirty-six, will take place at George School, Pennsylvania. During the month of July the Woolman School will bring together students of different racial, national and economic groups. The Friends' summer school will be held at Swarthmore College, June 18-29.

The Congregationalists are holding thirty summer conferences for young people throughout the country. This elaborate program provides for every section of the country, and gives Congregational students everywhere an opportunity to attend a conference.

Y. M. and Y. W. C. A.

The Young Men's Christian Association and the Young Women's Christian Association will hold a number of conferences as usual, many of them following immediately the closing of the colleges. The Silver Bay conference for men, for example, will be held June 11 to 19, and the girls will meet the following week. Although no detailed programs are at hand, it is to be supposed that the conference will bring together noteworthy speakers as in the past. College students will attend in large numbers.

The S. F. R. L.

Of course we want to mention the third annual conference of the Student Federation of Religious Liberals, to be held at Andover, Mass., June 20 to 27. Speakers include Dean Willard Sperry, Dean J. M. Atwood, Prof. C. R. Skinner, Dr. Frederic Perkins, Dr. Frank D. Adams, Dr. E. R. Shippen, and many other noteworthy men. Universalist students will be particularly welcome, and it is hoped that a considerable number of them will attend.

Other Conferences

A number of important conferences are to be held under the auspices of student organizations not distinctively religious. Most important of these is the Woodstock conference of the National Student Forum. For a period of several weeks the Forum will conduct a series of conferences, each lasting for a week and attendance at each limited to twenty-five. The first conference will be restricted to students who plan to enter the labor movement, and the second will be a gathering of college journalists. The conferences are primarily for graduate and undergraduate students, but a limited number of applications will be accepted from non-collegians, chiefly young workers. The leaders are all men well known in education or in journalism.

Other conferences of a similar nature are the Intercollegiate Forum, which will meet near Chicago, the Camp Taminent gathering of the League for Industrial Democracy, and the fall conference of the Fellowship of Reconciliation. The Olivet meeting of the Fellowship for a Christian Social Order will also interest many students.

For the Quiet Hour

Shall we make a new rule of life from to-night: always to be a little kinder than is necessary?

James M. Barrie.

He wakens us, if he will, every morning to fresh messages, and we may pour out our hearts before him and be assured of his heed.

W. Robertson Nicoll.

The rear-guard of an army is often so far behind that it can not detect the difference between the van of its own comrades and the forces of the enemy. All progress has had to be made therefore through a barrage fire of conservative attack.

Justin W. Nixon.

Think not anything little wherein we may fulfil His commandments. It is in the midst of common and ordinary duties that our life is placed; common occupations make up our lives. By faith and love we obey; but by obedience are the faith and love which God gives us strengthened. Then we shall indeed love our Lord when we seek to please Him in all things, speak or are silent, sleep or wake, labor or rest, do or suffer with a single eye to His service.

Edward B. Pusey.

Learn to commit thy daily acts to God. So shall the dry, everyday duties of common life be steps to heaven and lift thy heart thither.

Edward B. Pusey.

What we call limitation may upon deeper thought and wider knowledge be discovered as protection. "He hedged it round about" may mean shelter from foes as well as chance for fruit bearing.

Bolton Jones.

It is an invaluable honor to do good; it is an incomparable pleasure. A man must look upon himself as dignified and gratified by God when an opportunity to do good is put into his hands.

Cotton Mather.

Among Our Churches

Church News and Interests

PERSONALS

Owing to illness, Rev. Stanley G. Spear was unable to take his regular service on Sunday morning, May 31. His place was filled by the State Superintendent, Dr. Coons.

Rev. Percy T. Smith of New Bedford, Mass., will sail from Boston on June 28 for a trip covering France, Italy, Switzerland, Belgium and England. He expects to return the latter part of August.

Professor and Mrs. Skinner, of Tufts College, will sail for Europe June 28.

Dr. and Mrs. Herbert E. Benton of Philadelphia are going abroad this summer with Sherwood Eddy's party, which is visiting Europe for study.

After a pastorate of fourteen years of service in Methuen, Mass., Rev. A. Gertrude Earle resigns to take up field work for the General Sunday School Association. Miss Earle will continue her pastorate until the summer vacation.

OUR HEADQUARTERS STAFF

Rev. L. W. Coons, D. D., was one of the speakers at the public Memorial Day exercises in Brookline on Saturday, May 30.

Miss Dorothy Hall spent last week at the "Lazy T Ranch," South Danbury, N. H.

Miss Alice G. Enbom gave a talk on China before the Mission Circle of Methuen, Mass., on Monday, May 25.

Dr. George E. Huntley left on Monday, June 1, for a field trip in Illinois.

Miss Myrtle O. Belyea spent Thursday and Friday, May 28 and 29, in attendance upon the Ivy Day exercises at Bowdoin College, Brunswick, Maine.

Illinois

Oak Park.—Rev. D. T. Denman, D. D., pastor. The Men's Club was revived Sunday evening, May 17, by the election of Dr. L. W. Beebe, president, William D. Kerr, vice-president, Thomas Wray, secretary-treasurer, and Dr. A. M. Corwin, chairman of the Membership Committee. One of the first acts of the Club was to memorialize the board of trustees to accept the quota of Unity Church in the Five Year Program. Dr. Denman, the pastor, made a strong plea in behalf of church participation in the denominational program.

Iowa

Mt. Pleasant.—Our church enjoyed an unusual privilege in having the Eastertide services begin with a great sermon by Dr. Harold Marshall of Boston on the morning of Palm Sunday. In the evening Mrs. Galer presented the story of Ben Hur illustrated by fine screen pictures, and the church was filled to the utmost. On Good Friday the Universalists joined with the other Protestant churches in the first union service for this occasion ever held in Mt. Pleasant. Mrs. Galer of the Universalist church and the pastors of the Methodist and Baptist churches spoke on the Words from the Cross, while the Presbyterian and Congregational pastors took the other parts of the service. On Easter Mrs. Galer preached in the morning and received one new member who had driven forty miles for this service. The day closed with an inspiring sermon by Rev. Pliny Allen, Jr., of Galesburg, Ill.

Webster City.—Rev. Effie McCullom Jones, D. D., a former pastor, has accepted a call to this pastorate. All will rejoice over this good news. She has already begun services.

Boone.—Rev. Effie M. Jones, D. D., will have charge here this fall in connection with her work in Webster City, giving us Sunday evenings. We have lost by death recently Rev. L. O. Black and Mr. John Fellea.

Mitchellville.—State Convention here June 17 and 18. The new parsonage and parish hall will receive a new dress of white paint. A good program has been arranged.

Japan

Shizuoka.—Our Easter service was not so elaborate as we had planned, but it was quite effective. We were to have a pageant, "He Lives Again," in the evening, but almost all the teachers of the Sunday school are new and they thought it too difficult for them. So that fell through. But we had a good morning service. The communion was held as a special service on the evening of Good Friday. Sunday morning the service opened as usual with the doxology and Lord's Prayer. The only difference was that we had built a "hill" in the center of the chancel, with shrubbery, flowers here and there, and rocks and grass scattered about. On the summit was a large cross, five feet high, dark to match the dark woodwork of the church, with a dark green vine trailing over it. When the opening hymn was announced, the children of the Sunday school came thronging in, carrying bunches of white, lavender and yellow flowers, and singing. They gathered at the foot of the cross, and Mr. Stetson climbed the mountain and built up the flower cross as the teachers handed the flowers up to him. There were three new members for the church. One was Mr. Ohsu, a faithful worker for many years, who was not yet ready for baptism, but came in as an "associate" member, really a sort of probationary system. Two others, Miss Okada and Mrs. Shimazaki, had been baptized before in other churches, but came into membership with us. There was special music, one of our high school boys sang "Jesus Christ is risen to-day" in English, and a chorus joined in the "Alleluia" after each line. Mr. Terasawa's sermon was rather short, and simple enough so that the children could follow. His subject was "Resurrection and Eternal Life."

Massachusetts

Lowell, Grace.—Rev. Isaac Smith, pastor. Services commemorative of the thirtieth anniversary of the laying of the cornerstone of Grace Church were held on Sunday and Monday, May 17 and 18. The parish has been in existence since 1837. When the church was organized it was known as the Second Universzlist Society of Lowell. In later years the name was changed to the Shattuck Street Church. The present edifice, suggested by a church in Syria built about 500 A. D., was one of the fruits of the thirty year pastorate of Rev. R. A. Greene, D. D. Dr. Greene's successors in order have been Rev. Clarence R. Skinner, now a professor at Crane Theological School, Rev. Herbert E. Benton, of Philadelphia, Rev. Edward C. Downey, of Buffalo, and the present incumbent, Rev. Isaac Smith. At the exercises on Monday, the historical address was given by Henry H. Harris, headmaster of the Lowell High School. Professor Skinner was present and spoke most enthusiastically of the "vision splendid" which this church has for its community in Lowell.

Lynn.—Rev. F. W. Perkins, D. D., pastor. The "Monthly Message," the official organ of this parish, has come practically to the close of its first year. It is mailed regularly to over eight hundred persons interested in the welfare of the Lynn parish. In the May issue there is a brief but comprehensive review of our denominational life, history, purpose and organization, written by Mr. Arthur W. Pinkham, chairman of the Massachusetts Committee of the Five Year Program. The budget of the church for the new year calls for $15,000 for current expenses and $5,000 for parish responsibilities. The fortieth annual meeting of the Pullman Mission was held on Monday, May 11. The membership of the Mission is now 207. It was voted to have the history of this splendid organization written, and Miss Ellen M. Burrill was appointed to the task.

Lowell, First.—Rev. Harold W. Haynes, pastor. The Easter offering amounted to $190. At a recent meeting of the assessors it was voted that the last service preceding vacation be on July 5. The

church will reopen on the Sunday following Labor Day. The Mission Circle has voted to give $5 to the Doolittle Home as a Donation Day offering. May 17 to May 24 was Boys' Week in Lowell. Sermons to boys on Boys were given in all church, Mr. Haynes' topic on the 24th being "The Greatest Possibility in the World." The several groups of the women are planning for a big lawn party in June, the date being not yet determined.

Chelsea.—Rev. Barron F. McIntire, pastor. This church during July and August will join with the First Methodist, the Horace Memorial and the Central Congregational Churches in union services. On July 5 and 12, Mr. McIntire is the preacher, the services on these dates being in the Horace Memorial Church. The Silver Tea at the church on June 3 was a great success. The hostesses were Mrs. Howes, Mrs. Eddy, Mrs. Parker, Mrs. Johnson, Mrs. Mears, Mrs. Norris and Mrs. Wheadon.

Somerville, First.—Rev. G. E. Leighton, D. D., pastor. Nineteen from this church were in attendance upon the different meetings of the State Convention in Salem. The Easter offering amounted to $333.60. Beginning with June the parish enters upon the second half of the campaign for funds for building the parish house. Within the past year the commodious building has been erected and equipped, and half paid for.

New York

Little Falls.—Rev. Seth Rogers Brooks, pastor. Our church was well filled for a special service on Mothers' Day. On May 24, our Memorial Day service was held. Patriotic music, a sermon on "The Foundation Stones of our Nation" and a good congregation were the features of the day. Our minister delivered the Memorial Day address at the union services held under the auspices of the G. A. R. and American Legion. On May 3 four more united with our church, making a total of twenty-four new members since September. The sum of $1,200 was raised in three weeks to pay an old debt on our adjoining lot. Mr. Walter Brown, an energetic young man, has taken the superintendency of our Sunday school. The Clara Barton Guild under the leadership of Catherine Waters has been reorganized.

* *

YES, THEY WANT THE CONTEST

The generous layman who thought of an essay contest for the young people of the Universalist Church had a good idea.

The boys of Alabama, the girls of Michigan, other young folks from all sections of the country, are preparing to tell why their churches ought to be interested in the Five Year Program of the General Convention. Entries are arriving by every mail, and it is certain that the judges will have a fascinating, though difficult, task.

Take notice that there is no time for delay. Contestants must enroll not later than June 15, and essays must be mailed by Aug. 1. This is the day to send to the National Laymen's Committee, at 174 Newbury Street, Boston, and get in line for the honors and the prizes.

Twenty-five dollars would help along a good deal this summer. So, indeed, would one of the smaller amounts.

* *

SOME HELPFUL BEQUESTS

May 20, 1925.

Universalist Publishing House:

I am enclosing a clipping from the will of Miss—— ———.

Item 21st. I will and bequeath to the Universalist Publishing House of Boston, Massachusetts, the sum of Fifty Dollars.

Item 22nd. In the name of my sister, Mrs. —— ———, I will and bequeath to the National Universalist Missionary Society the sum of Twenty-five Dollars.

—— ———.

* *

A RALLY DAY THAT RALLIED

Miss Bernice Kent, whom we call the Sunday School Missionary because our schools are paying her salary, has written a delightful letter describing her work with the Blackmer Home Sunday school. It has changed its place of meeting and its name and is now known as the Dojin House Sunday school. The teachers are all Blackmer Home girls except Matsu Koyama Yoshioka and Miss Kent herself. Miss Kent is also superintendent.

Recently the school has had a Rally Day which Miss Kent describes as follows:

"For weeks the 'staff,' eight of us in all, had laid plans for our big Easter Rally, which we finally fixed for the 18th of April. We spread ourselves around as much as possible and had rather respectable-looking committees, for our program, refreshments, decorations, etc. One of my new kindergarten girls is exceptionally skilful (and when we say that of a Japanese girl, we mean most awfully exceptional) with her pencil, pen, and brush, so I got her to work out a few Easter posters. They were copied from old Easter cards, so you see every single thing comes in handy at some time or other with our work here. With a few paper-cutting lessons, we fashioned pretty Easter egg basket designs for each window curtain. With the sprays of cherry in full bloom, and the pink and red camellias, which we love to call the Japanese rose, we had a very pretty setting in our Midori Kindergarten room. We had invited the children in Matsu's classes and the children in mine, and asked them to bring their friends, and let me tell you the room was well filled with somewhat over a hundred and twenty live children. We had put our heads together over the program and kept little hands, tongues, and brains busy until time for refreshments. During this period, Matsu gave a tiny talk to the group and told them about some of her experiences in our Sunday schools at home, and about our little school which meets every Sunday in the Dojin House.

"We sang some of our songs and our new friends joined in. Then we invited the kiddies to come on Sundays and bade them farewell. The next day, we counted exactly seventy-six children, and were well pleased with our previous day's work. Of course some will drop out, but we are doing our best to keep them interested. Our usual attendance has been about forty-nine or fifty.

"We are planning a similar rally in the form of an open air picnic, to take place within the next month or so. There are so many interesting places in and near Tokyo, especially at this time of year. We wish some of our good friends in the Sunday schools at home might go with us."

Probably every member of our schools echoes that last wish of Miss Kent.

* *

MURRAY GROVE, 1925

Rev. John Smith Lowe, D. D., is chairman of the program of the Murray Grove Association for this year, and he and President Gabell have arranged a season of delightful and most profitable meetings. Opening Day will be on July 18 and Closing Day on Sept. 7. Besides the institutes of the Missionary Association, the Sunday School Association and the Young People's Christian Union, there will be another "Denominational Week" similar to that which proved so successful in 1924. This will open on Memorial Sunday, Aug. 16, when Rev. George E. Huntley, D. D., will be the preacher, and will extend until Friday, the other speakers being Rev. Stanard D. Butler, D. D., Rev. Vincent E. Tomlinson, D. D., Rev. George D. Walker, D. D., Rev. I. V. Lobdell and Rev. Richard H. McLaughlin.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,615
Little Falls, N. Y.	4
Mt. Pleasant, Iowa	1
South Weymouth, Mass.	10
Total	1,630

* *

CHRISTENINGS

Previously reported, 109. Rochester, Vt., 2. Total, 111.

* *

BOOK REVIEWS

(*Continued from page* 25)

in one chamber in proportion to population and the other chamber containing the same number of representatives for each nation. He suggests that a bill of rights for nations and for individuals be written into the constitution and outlines

possible provisions of such a document. Thus he shows how a world government might be developed. The advantages of his plan are as obvious as the obstacles in the way of its adoption.

There is a futility in books like these, but one has faith that some time people will feel deeply enough that war must go, and then war will go. Until that time we shall have to have many more books on the subject. But of course the trouble is that the people who need these books won't read them. We should like to put Sir Philip's book in the hands of people who have forgotten what the last war was like, people who have settled back into the sordid and selfish routine that is American life at its worst. We should like to have the hundred percenters read Dr. Holmes' book. There are even some people whom we should like to have read Mr. Newfang's book—but there is a law against cruel and unusual punishments, and though it is not unusual to be forced to read such dull books it is undeniably cruel.

Notices

PENNSYLVANIA STATE CONVENTION

The ninety-fourth annual session of the Pennsylvania State Convention will be held in the Raymond Memorial Church, Scranton, June 23, 24, 25. The delegates will convene for the opening session at 10 a. m. June 23. At this session the Convention officers will make their reports, the new officers for the year will be elected, and any other business transacted that may legally come before this meeting.

H. E. Benton, Secretary.

Invitation

The Raymond Memorial Church extends a cordial invitation to all delegates to enjoy its hospitality during this Annual Get-together. Lodging and breakfast will be furnished by the church to all who so desire. Hotels and restaurants are within easy reach of the church. It will facilitate the work of our committee if requests of visiting delegates are sent in advance. They may be addressed to the undersigned, and he will turn them over to the Committee.

A hearty welcome awaits all comers.

William H. McGlauflin, Pastor.
823 Sunset St., Scranton, Pa.

* *

IOWA UNIVERSALIST CONVENTION

The annual meeting of the Iowa Universalist Convention will be held in Mitchellville, Wednesday and Thursday, June 17 and 18. Friends of the faith will be welcomed for all sessions. Dr. Lowe, General Superintendent, and Dr. Tilden, president of Lombard, will be speakers.

O. G. Colegrove, Secretary.

* *

OHIO STATE CONVENTION

The one hundredth annual session of the Ohio Universalist Convention and Auxiliary Bodies will convene at Columbus, Church of the Golden Rule, June 21 to 25, 1925, for the election of officers and for the transaction of such business as may legally come before the Convention.

Stanley C. Stall, Secretary.

* *

PENNSYLVANIA FELLOWSHIP COMMITTEE

The Fellowship Committee of the Pennsylvania Convention will convene in the John Raymond Memorial Church, at Scranton, June 24, at 4.30 p. m., for the examination of Miss Jennie Lois Ellis, "as to her fitness in purpose, character and abilities for the ministry of the Universalist Church."

Herbert H. Graces, Secretary.

SOUTHERN UNIVERSALIST INSTITUTE

Camp Hill, Ala., June 19 to 28

Many Southern Universalists, especially from Georgia and Alabama, are expected to visit Camp Hill on Sunday, June 21 (the first Sunday of the Institute). The services of worship will be held in the Universalist church, and the Rev. F. B. Bishop, D. D., Southern Superintendent, will be the preacher. The Universalist people of Camp Hill will serve dinner "on the grounds," free to all, and a cordial invitation is extended to our Universalist people within a few hours auto ride to spend the day with us.

Camp Hill Universalist Church.

* *

PENNSYLVANIA W. U. M. A.

The annual meeting of the Pennsylvania Women's Universalist Missionary Association will be held in Scranton on Tuesday morning, June 23, 1925, at 11 o'clock, for the election of officers and the transaction of all other business which may be presented.

S. B. Gregory, State Secretary.

* *

NATIONAL CONFERENCE OF SOCIAL WORK

The fifty-second annual meeting of the National Conference of Social Work will be held at Denver, Col., June 10 to 17, 1925. Besides the general meetings, there will be section meetings on Children, Delinquents and Corrections, Health, The Family, Industrial and Economic Problems, Neighborhood and Community Life, Mental Hygiene, Organization of Social Forces, Public Officials and Administration, The Immigrant, and Professional Standards and Education. Allied organization will hold annual meetings at the same time. General sessions will be held in the Municipal Auditorium. The Universalist church of Denver is co-operating and has voted to hold a special meeting for Univrsalsts attending the Conference.

C. H. Pennoyer.

* *

CONNECTICUT FELLOWSHIP COMMITTEE

The Committee on Fellowship of the Connecticut State Convention at a meeting held at Danbury on May 14, 1925, issued a license to Miss Jennie Smith of Norwalk as a lay preacher, effective for one year from date.

A. Norwood Foster, Secretary.

* *

MURRAY GROVE ASSOCIATION

Birthday Party, Aug. 8

The annual Birthday Party of the Murray Grove Association will be held Aug. 8. If all who read this notice will send in a dime for each year of their lives it will be greatly appreciated, as well any other amount, large or small. Contributions may be sent to

Mrs. George A. Friedrich,
150 Kenmore Place, Brooklyn, N. Y.

* *

WANTED

The editor of the *Leader* wishes to purchase a copy of "Phases of Religion," by W. S. Crowe. Please advise and state price.

Obituary

Joseph Hitchings

Joseph Hitchings, son of John and Mary E. Hitchings, was born in White County, Nov. 1, 1849. When a boy he moved with his parents to Newton County, Indiana.

He died at his home near Morocco, Indiana, May 21, 1925, aged seventy-five years.

He was united in marriage to Maggie A. Grimes, Dec. 25, 1881. His wife died when the only son, Fred, was ten months old.

He leaves a son, four brothers—Charles B. of Michigan, John Walker of Renssalaer, Ind., Robert of Donovan, Ill., and William of North Manchester, Ind.—also two sisters, Mrs. Lucy Shafer of Kansas and Mrs. Sarah Camblin of Indiana.

He was one of the charter members of the Beaver Prairie Universalist church, which was organized by Rev. D. A. Patrick on Nov. 29, 1896. He was elected one of the trustees and treasurer of the church. He was a good man in the highest sense of the word, a good neighbor, loyal to his friends and his church, firm in his convictions of the right.

Funeral services were held at the Russell Chapel Church, May 23, Rev. Carl A. Polson of the Hooperston Universalist church officiating, and interment was made in the Prairie Vine Cemetery.

Miss Irene M. White

In Boston, Mass. (Allston), May 4, 1925, at her home, Miss Irene M. White entered into the freedom of the life beyond, after a painful illness, borne bravely and patiently and cheerfully.

She was a life-long Universalist and a devoted member of the Shawmut Church from early childhood, continuing her active support when the church united with the Brookline church.

Although much of a shut-in for years, her influence and her benevolences were wide-spread, and there are many to arise and call her blessed.

Gifted in mind, and of a gracious personality, life held many interests and secured to her hosts of friends. Farewell services at the church were conducted by Dr. Charles Conklin, a former pastor, and by Dr. Samuel G. Ayres, the present pastor, on May 6.

Miss White is survived by her sister, Grace F. White.

Stephen A. La Boyteaux

Stephen A. La Boyteaux, of French descent, native of Henry County, Indiana, a Mason, Odd Fellow, veteran of the Civil War, and life-long Universalist, died recently at his home in Roann, Ind., at the age of eighty-four years.

He is survived by his wife, Odessa (Evans) La Boyteaux, a son, Orville, and two daughters, Mrs. Grant Hippensted, and Miss Lilly E. La Boyteaux.

The funeral was conducted by Rev. James Houghton of Colorado.

Seth A. Dickerson

Seth A. Dickerson, native of Ohio, pioneer of northern Missouri, practical farmer, progressive citizen and lovable man, died recently at the age of seventy-eight.

He is survived by the wife, Martha A. (Minear), two sons, Pearley and Homer, two daughters, Mrs. Geo. Smith and Miss Nettie Dickerson.

Funeral services were conducted at Livonia, Mo., by Rev. James Houghton.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

He: "I say, I wish you would not call me Mr. Jenkins."

She: "Oh, but I've only known you for such a little while; but (sweetly) why don't you wish me to call you Mr. Jenkins?"

"Merely because my name is Robinson."—*Exchange.*

* *

"If you are in no great hurry, madam, perhaps you will allow me to glance at the phone book for a moment?"

"Oh, certainly. I was just looking it over to find a pretty name for baby."—*Passing Show (London).*

* *

The Life After Death.—In 1900 he began an association that lasted practically uninterrupted until his death when he became head clerk of the Windsor hotel.—*From an Obituary in the Rocky Mountain News.*

* *

First Co-ed: "The cheek of that conductor. He glared at me as if I hadn't paid my fare."

Second Co-ed: "And what did you do?"

First Co-ed: "I glared right back as if I had."—*Yale Record.*

* *

"Shakespeare anticipates everything."

"What now?"

"His advice to the Senate—'Nor wear your heart upon your sleeve for Dawes to peck at.' "—*Louisville Courier-Journal.*

* *

It is said that our future Presidents already are beginning to save photographs of the primitive little concrete hospitals in which they were born.—*Little Rock Arkansas Gazette.*

* *

Well, we didn't call our earthquake a fire, at any rate San Francisco papers please copy.—*F. P. A. in New York World.*

* *

Once upon a time there was a man who knew all the words of "The Star-Spangled Banner." He was Francis Scott Key.—*Judge.*

* *

"How does it happen that you froze your one hand and not the other?"

"That's the hand I wear my diamond on."—*Judge.*

* *

Gutzon Borglum was arrested for destroying his own work. Many an artist would have received a vote of thanks.—*Little Rock Arkansas Gazette.*

* *

Father: "My boy, I hear that you are most recalcitrant."

Son: "Be yourself, Pop. You've been doing crossword puzzles again."—*Life.*

* *

"I just paid the doctor another ten dollars on his bill."

"Oh, goody! two more payments and the baby's ours."—*Saturday Evening Post.*

The Five Year Program

National Laymen's Committee

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Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Andover, Maine
Divine Paternity, New York City
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.
Blanchester, Ohio
Cuba, Ohio

Van Hornesville, New York **West Somerville, Massachusetts**
Nunda, New York

OFFICIAL ENDORSEMENT OF OUR WORK

At a recent meeting of the Board of Trustees of the General Convention a resolution was adopted part of which is quoted below:

"The members of the Board of Trustees of the Universalist General Convention desire to express their hearty and unqualified approval of the campaign as carried on by the National Laymen's Committee in behalf of the Five Year Program, and call upon all Universalist parishes for loyal support and co-operation. We note . . . that a growing spirit of sympathy with and interest in this program is apparent among Universalists."

We furthermore trust that officials or ministers who personally may look with disfavor upon certain details of this program, will yet see the importance of lending their full co-operation to the endeavor of the Laymen's Committee to carry out plans of the Universalist General Convention.

OUR OBJECT: TWO HUNDRED CHURCHES ON THE HONOR ROLL BY THE SYRACUSE CONVENTION

Make It *One* Hundred Next Week!